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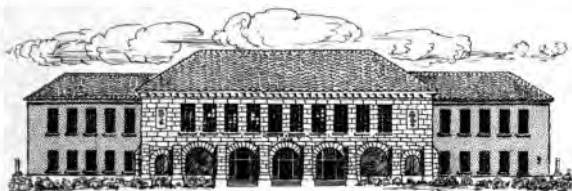
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THE
ELECTRA
OF
S O P H O C L E S .

WITH NOTES,

BY R. C. JEBB.

REVISED AND EDITED, WITH ADDITIONAL NOTES,

BY

R. H. MATHER,

PROFESSOR OF GREEK AND GERMAN IN AMHERST COLLEGE.

FIFTH EDITION.

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PREFACE

TO THE REVISED EDITION.

WHEN this revision of the *Electra* was undertaken, the chief aim was to supply references to several of the best American grammars, and explanations of some difficult passages, where the notes of the English edition seemed too meagre for our students. But, as I worked into the play, I found that to make a satisfactory text-book for my own classes much more was required. Mr. Jebb's notes, while thorough and very suggestive, are adapted to more advanced students than are found in the younger classes of our American colleges; hence I have desired to supply this want, while retaining all that is most valuable to teachers and older collegiate scholars. To prevent the notes from being disproportionate in quantity to the text, I have been obliged to omit many of the quotations from other Greek authors, while aiming to retain enough to fully illustrate the points involved in each reference; and all the examples given are translated, as untranslated examples I have found of little value to students in the ordinary preparation of their lessons. These changes necessitated an entire recasting of the notes, with such frequent omissions and addi-

tions as rendered it impossible to designate satisfactorily what portions belonged to the original edition, and what to the present revision ; and hence I have not attempted it. Unlike the English edition, the text and notes have been kept distinct, my experience as a teacher convincing me that "foot-notes" are not so carefully studied as where the text-book is prepared in the other form.

In the work of revision I have consulted the usual standard editions of Sophocles, and in cases where they have been followed proper acknowledgment has been given.

I desire also to express my appreciation of the patience and thoroughness with which the "University Press" has performed its share of the work.

Any person calling my attention to errors — and they are always to be found in Greek text-books — will be gratefully remembered.

R. H. MATHER.

AMHERST, June 15, 1878.

INTRODUCTION TO THE ELECTRA.

THE *Electra* is the only extant play in which Sophocles draws on the legends connected with the house of Pelops, — the source to which Æschylus was indebted in his Orestean trilogy, and Euripides in his *Electra* and *Orestes*. The contrast between Euripides and his predecessors is too well marked to gain much in clearness from the accident of his having treated the same subject. But there is perhaps no method by which the distinctive character of the Sophoclean *Electra* can be more readily brought out than by viewing it in connection with the *Choephoræ*. Before attempting a brief comparison, it will be useful to glance at the Pelopid story in its historical growth, — as it appears in the *Iliad*, in the *Odyssey*, in early fragments, and in Pindar.

(a) *The Iliad*. In the *Iliad* the Pelopidæ are prominent, but only as the ancestors of Agamemnon, — as a long line of princes deriving from Zeus and succeeding each other in peace, until the sceptre was handed down to the leader of the war against Troy. See *Il.* II. 100 : — “Agamemnon the king rose up, holding the sceptre that Hephæstus wrought ; Hephæstus gave it to Zeus, son of Cronus, supreme ; and then Zeus gave it to Hermes, messenger of the gods ; and Hermes the god gave it to Pelops,

smiter of horses ; and then Pelops gave it to Atreus, shepherd of the people ; and Atreus at his death left it to Thyestes, rich in lambs ; and then Thyestes left it to Agamemnon, that it should be borne in his hand, and that he should rule over many islands and all Argos."

In this record there is no hint of the later conception, which throws out the fate of Agamemnon against a deep background of antecedent family horrors, — the sin of Pelops, — the murder of Chrysippus, — the murder of Pleisthenes, — the episode of Atreus and Thyestes.

(b) *The Odyssey*. Here, for the first time, appears the germ of an epic Oresteia. In the council of the gods (*Od.* i. 35), Zeus says that Ægisthus had, *ἐπὶρ μόρον*, "beyond his destiny," wedded the wife of Agamemnon and slain the king, though the gods had warned him "neither to slay Agamemnon, nor to woo his wife ; for there shall be a retribution from Orestes, descendant of Atreus, so soon as he shall come to man's estate, and feel a yearning for his own land. Thus spake Hermes, but he persuaded not the mind of Ægisthus by his friendly counsels ; and now Ægisthus has paid at one reckoning for all the guilt." Again, Nestor says to Telemachus (*Od.* iii. 193) : — "Of Atreides, you of Ithaca have yourselves heard, though afar off, how he came, and how Ægisthus plotted dark death. But verily the man paid a dreadful reckoning ; so that it is good that at least the son of a dead man should survive : for thus Orestes was avenged on the slayer of his father, on treacherous Ægisthus, who slew his famous sire." Lastly, the story is told with circumstance in *Od.* iv. 514 ff., where Menelaus recounts to Telemachus what he had learned in Egypt from Proteus respecting the fate of Agamemnon. The ships of the chieftain and his comrades,

driven northward from "the steep mount of Malea," had found harbor near a spot "where Thyestes had his dwelling aforetime, but where Ægisthus, son of Thyestes, then dwelt." Then did Agamemnon "set foot joyously on his fatherland. . . . But so it was that a spy saw him from a place of espial; for treacherous Ægisthus had taken a spy and set him there, and promised him pay, two talents of gold; and the spy watched for a whole year, lest Agamemnon should slip past him, and have time to collect a warrior's might. And the man set out to bring the news to the house, to the shepherd of the people. And straightway Ægisthus devised a cunning scheme: he chose twenty of the boldest men of all the people, and set an ambush; but over against it he commanded to prepare a feast. Then he went to bid Agamemnon, shepherd of the people, with chariots and horses, plotting cruel things; and he brought him back, dreaming not of death, and when he had feasted him, he slew him, as a man slays an ox at the manger."

In this epic version of the story two points are noticeable, — the place held by Ægisthus, and the character of the vengeance taken by Orestes.

1. In the passage just quoted, as also in the speech of Nestor (*Od.* III. 193), Ægisthus is the sole contriver of the deed. The other notice (*Od.* I. 35) presents him as a bold and wicked man, who defied the express warning of the gods, and took the consequence of his deed, *εἰδὼς αἰπὴν δαεθρον*. This is plainly a different Ægisthus from the despicable accomplice seen dimly in the background of the Æschylean Clytæmnestra's crime, — from the Ægisthus who is termed by the Electra of Sophocles, *ὁ πάντ' ἀναλκὺς οὗτος* — *ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος*. It is true that,

even in the *Odyssey*, the treacherous and cowardly means employed by Ægisthus are always dwelt upon; it is true, moreover, that the criminal complicity of Clytæmnestra is twice referred to (*Od.* iv. 92; xxiv. 97). But the fact remains that, in the epic *Oresteia*, Ægisthus stands in the foreground, and is at least credited with so much force of character as is requisite to originate and execute a great crime.

2. It is nowhere said in the *Odyssey* that Orestes slew Clytæmnestra. He slays Ægisthus only, — a stranger in blood, and the murderer of Agamemnon. From the meritorious character of such a deed there was absolutely no deduction to be made; it was, according to the usage of the Homeric age, his plain and urgent duty; its performance was a title to good repute: —

ἡ οὐκ ἀτεὺς οἶον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα;

Od. i. 298.

(c) *Early Epic and Lyric poets.* From these, in the interval between Homer and Æschylus, the story of the Pelopidæ appears to have received an important development. In his *Einleitung zur Electra*, Schneidewin notices its treatment by Agias of Trœzen in his *Νόστοι* (circ. 740 B. C.), by an unknown author in an epic called the *Ἀλκμαίωνις*, and by Stesichorus of Himera (circ. 610 B. C.) in a poem which was probably a comprehensive lyric *Oresteia*. To Stesichorus appear to have been due three important innovations in the story. First, the notion of an hereditary curse begins to be interwoven, — not, indeed, as resident in the line of Pelops, but as entailed on Clytæmnestra by her father Tyndarus. Secondly, Clytæmnestra, and not Ægisthus, is brought into the foreground

as chief agent in the murder of Agamemnon. Thirdly, Orestes slays, not Ægisthus only, but Clytæmnestra also. And now for the first time the Furies appear on his track, while Apollo comes forward to shield him, deigning even to lend him his bow and arrows, — a hint afterwards borrowed by Euripides (*Or.* 268, *δός μοι κερουλὰ τόξα, δῶρα Δοξίου*).

(d) *Pindar.* A passage in the 11th Pythian (vv. 20–56) is occupied with the nemesis which overtook Clytæmnestra and Ægisthus. The subject is suggested by the mention of Cirrha, where Thrasydæus conquered “in the rich lands of Pylades, friend of Laconian Orestes; whom, when his father was being murdered, Arsinoe (the nurse) withdrew from under the violent hands — far from the direful cunning — of Clytæmnestra. . . . And Orestes, a tender child, found a refuge with Strophius, the aged friend of his father, dwelling at the foot of Parnassus; but in the tardy day of wrath he slew his mother, and laid Ægisthus weltering in blood.” In two points Pindar’s sketch of the story is original. It contains the earliest extant notice of the sojourn of Orestes in Phocis; for in the *Odyssey* (III. 307) Orestes returns home, not from Phocis, but from Athens. Secondly, it is suggested (*Pyth.* XI. 35) that Clytæmnestra’s motive for the murder of Agamemnon may have been the immolation of Iphigeneia at Aulis. The *Odyssey*, on the contrary, implies that Clytæmnestra was accessory to the crime solely through her passion for Ægisthus. The story of Iphigeneia’s death first appears in Stasinus of Cyprus, an epic poet of the 8th century B. C. (*Schneid. Einl. z. Electra*). It will be seen presently how the motive hinted by Pindar is employed by one of the tragedians.

Thus at the beginning of the 5th century B. C. the growth of the mythus is complete. It has been gradually amplified by the accession of new incidents, gradually subtilized by touches palliating the crime and clouding the justice of the revenge, until the simple Homeric Oresteia, the story of a plain duty bravely done, has been complicated into a subject for dramatic analysis.

When we inquire how the two elder tragedians have respectively dealt with one segment of this large subject, with the argument of the *Choephoræ* and of the *Electra*, a divergence of mythical creeds is at once evident. *Æschylus* follows what we have seen to be the latest and most complex version of the story. *Sophocles* leans to an Homeric treatment; his *Ægisthus*, if base and mean, is the leading criminal, whose punishment is the climax of tragic interest; his *Orestes*, in executing the revenge, does an absolutely good deed. This difference of conception which necessarily modifies every detail of treatment, was obviously imposed by the fact that the *Choephoræ* is the second piece of a trilogy, a link in a chain; while the *Electra* of *Sophocles*, in accordance with a practice introduced by its author, possesses an independent unity, and had apparently neither prelude nor sequel. In the *Choephoræ*, *Æschylus* is only working up towards the climax at last reached in the *Eumenides*. He is only creating that feud between two conflicting interests, — the son's duty to a dead father and to a living mother, — which is finally to be reconciled on the Hill of Ares. Hence it is not the aim of *Æschylus* to throw all the guilt into one scale, to represent *Clytæmnestra* as without excuse, or *Orestes* as the champion of an absolutely righteous cause. Rather he seeks to convey an impression of divided guilt, of contend-

ing and almost balanced claims, in such a manner that the spectators shall sympathize with Orestes, yet shall still be capable of suspense as to the ultimate verdict of the Areopagus. The Æschylean Clytæmnestra pleads, as the chief motive for her crime, a mother's anguish for the murder of a daughter. In the elevation of her resentment, in her masculine energy and decision, she stands so high above the Æschylean Ægisthus, that the old epic motive for her deed, a woman's love for her paramour, is scarcely permitted to enter our thoughts. On the other hand, Agamemnon in Æschylus is by no means the stainless victim of whom we hear in Sophocles. He is, indeed, a majestic figure, *ὁ παντόσεμνος*, and appeals strongly to heroic sympathies. But he is also one who, by his own actions, has become directly amenable to the *παλαιὸς δριμύς ἀλάστωρ*, — that Curse abiding in the house and influencing the fortunes of its guiltless as well as its guilty members, yet always on the watch for such personal conduct as may place any particular individual more directly in its power. Agamemnon falls under the stroke of Clytæmnestra; but close behind, towering above her while she strikes and enveloping the action in its shadow, stands the implacable Erinyes.

Again, great pains are taken in the *Choephoræ* to give the utmost prominence to the relationship of son and mother subsisting between the slayer and the slain; and in the last resort, to make the very most of the appeal to filial piety in arrest of judgment. In Æschylus, as in Sophocles, a terrible dream impels Clytæmnestra to send offerings to the tomb of Agamemnon; but the difference between the dreams is significant. In Sophocles Clytæmnestra's dream merely shows her Agamemnon restored to life; he plants

his sceptre at the hearth, and it puts forth branches till the whole land is overshadowed. The Æschylean Clytæmnestra dreams that she had suckled a serpent in the cradle of Orestes, and that her nursling has turned upon her to slay her. It is on hearing this dream that Orestes finally resolves that *he* will enact such a part (*ἐκδρακοντῶθεις ἐγὼ κτείνω νῦν*), — thus accepting, as the decisive encouragement to his deed, the very illustration which places it in the most odious light. From the opening of the play, the destined avenger is troubled with visitings of conscience and disturbing doubts, against which the express command of Apollo and the clear duty to the dead prevail with the utmost difficulty. It is the evident defect of the *Choephoræ* as a drama that, through nearly six hundred lines, or more than half the entire play, the action is stationary at the same point. Electra and Orestes linger at their father's grave, invoking his spirit to aid them, dwelling on his wrongs, on the oracle of Apollo, on the dream of Clytæmnestra, — seeking in all ways to confirm their shrinking purpose. Schlegel has suggested an apology for this suspension of progress. "It is," he says, "the stillness of expectation before a storm or earthquake." This defence appears to us to miss the point. It is true that the catastrophe becomes more tremendous by its reservation to the end of the play. But the chief significance of the long pause before the blow surely lies in the hesitation which it betrays, — in the wavering choice between conflicting duties, in the trembling of the balance until argument piled on argument turns the scale. No sooner has the deed been done than the old doubts start up afresh. When Orestes, at the end of the play, describes the Furies, his conscience at once tells him on what errand they have come. In vain

the Chorus attempts to reassure him. "These are no phantoms of evil before me: without doubt these are the patient sleuth-hounds of my mother."

In the *Electra* of Sophocles there is no trace of the moral agony which convulses the action of the *Choephoræ*. There is nothing but inflexible resolve, — steadfast progress to a righteous end, — the expiation of Agamemnon's death by the death of his murderers. The scope of the play is accurately given in its concluding words: "O seed of Atreus, from how long an ordeal have ye hardly come in freedom, crowned with peace by this day's effort." The aim of the poet is to concentrate our sympathies on the cause of Orestes and Electra. Clytæmnestra is no longer allowed to attract a share of compassion as the mother who cannot forget the immolation of her child; she does, indeed, plead that provocation, but the plea is disallowed and refuted with triumphant scorn by Electra. *Δόλος ἦν ὁ φράσας, ἔπος δὲ κτείνας*, says the Chorus, — "fraud was the contriver, *lust* the slayer." Her ungenerous treatment of Electra is brought into the strongest relief; and when she has thus been debased in the eyes of the spectators, she is slain almost as a *πάρεργον* of the retribution, with slight circumstance or comment. Ægisthus once more, as in the old epic story, comes to the front, and it is his fate which forms the catastrophe of the drama. As regards the agents of the vengeance, on their part there is no trace of faltering. The duty is urged on Orestes by natural feeling, by the common voice of men, by the spirit of his dead father, by Apollo and Zeus. He has been rescued and reared by the faithful servant expressly that he may become *πατρὶ τιμωρὸς φόνου*. He is far calmer and more resolute than the Orestes of the *Choephoræ*, for his whole life

has been bound up with the conviction that he is the *καθαρτὴς πρὸς θεῶν ὀρμημένος*, — the purger of the house with a mission from the Gods. Even the Delphic oracle which, as in *Æschylus*, constitutes his patent of revenge, has a different tenor. In the *Choephoreæ*, it denounces the most tremendous penalties on non-performance, as if reluctance on the part of Orestes was to be expected. In the *Electra*, the oracle does not threaten, it merely instructs: assuming the will, it points out the way. Apollo Catharsius, the god of cleansing, is by the same title Destroyer of noxious things; and his influence sheds light over the drama by which the house of the Pelopidæ is purged of the inmates who defiled it. The *Electra* is pervaded by a keen tone of life and vigor, in contrast with the loaded atmosphere, the oppressive stillness of expectancy, which precedes the bursting of the storm in the *Choephoreæ*. It is in perfect keeping with the spirit of the *Electra* that the first scene opens at break of day, and calls up the sights and sounds of early morning. Throughout the subsequent action, in the clearness of its purpose and in its sanguine energy, there is abundant assurance that “the black night of stars has waned,” — that the gloom lit only by doubtful hopes is overpast, and that the powers of light are in the ascendant.

If an attempt to compare the *Choephoreæ* and the Sophoclean *Electra* has a definite purpose, little is to be gained by placing beside either of them the *Electra* of Euripides. Works of art are commensurable only when the theories which produced them have a common basis. When Schlegel is at pains to contrast the elaborate homeliness of the Euripidean *Electra* with the severe grandeur of its rivals, the criticism appears to us unmeaning. *Æschylus* and

Sophocles, as special types of the same school, may profitably be compared. Euripides was a realist in art; he deliberately sacrificed the ideal grace of tragedy to the hope of a closer human interest; by variety of incident and circumstance, he studied to mingle the tragic and the trivial as they are mingled in a chapter of real life.

The date of the *Electra* remains unfixed between the years 440 B. C. (the *Antigone*) and 410 B. C. (the *Philoctetes*). In vv. 731–734, an allusion has been imagined to the policy of Pericles in the year 433 B. C., when Corinth and Coreyra were rival suitors for the alliance of Athens; but the evidence is too slight, and the attitude imputed to Pericles is not historical (see Thuc. i. 32–43: compare Grote, vi. pp. 84 ff.).

Dindorf's text has been adopted in this edition, a few deviations being noticed where they occur.

ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΥΠΟΘΕΣΙΣ.

Υπόκειται ὧδε · τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἀργεῖ. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλέκτρα, ἥνικα ὁ πατὴρ ἐσφάζετο, δέδωκε τῇ τροφῇ, δέισασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρόφιον · νῦν δὲ μετὰ εἰκοσιν ἔτη ἐπανιὼν σὺν αὐτῇ πρὸς τὸ Ἀργος δείκνυσιν αὐτῷ τὰ ἐν Ἀργεῖ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργεῖ. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

DRAMATIS PERSONAE.

ELECTRA, played by the *Protagonist*.
ORESTES, } played by the *Deuteragonist*.
CLYTAEMNESTRA, }
ÆGISTHUS, } played by the *Tritagonist*.
CHRYSOthemis, }
PÆDAGOGUS, }

CHORUS of Mycenaean Virgins.

STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1 – 120.
2. κομμός, vv. 121 – 250.
3. ἐπεισόδιον πρῶτον, vv. 251 – 471.
4. στάσιμον πρῶτον, vv. 472 – 515.
5. ἐπεισόδιον δεύτερον, vv. 516 – 1057.
6. στάσιμον δεύτερον, vv. 1058 – 1097.
7. ἐπεισόδιον τρίτον, vv. 1098 – 1383.
8. στάσιμον τρίτον, vv. 1384 – 1397.
9. ἔξοδος, vv. 1398 – end.

ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
Ἀγαμέμνωνος παῖ, νῦν ἐκείν' ἐξεστὶ σοὶ
παρόντι λεύσσειν ὧν πρόθυμος ἦσθ' αἰεί.
τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,
τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης ·
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Λύκειος· οὐξ ἀριστερὰς δ' ὄδε
Ἦρας ὁ κλεινὸς ναός· οἳ δ' ἱκάνομεν,
φάσκειν Μυκῆνας τὰς πολυχρύσους ὀράν,
πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,
ὄθεν σε πατὴρ ἐκ φόνων ἐγὼ ποτε
πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν
ἦνεγκα κἀξέσωσα κἀξεθρεψάμην
τοσόνδ' ἐς ἡβης, πατρὶ τιμωρὸν φόνου.
νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων
Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·
ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
ἐῷα κινεῖ φθέγματ' ὀρνίθων σαφῇ,
μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνῃ.
πρὶν οὖν τιν' ἀνερῶν ἐξοδοιπορεῖν στέγης,
ξυνάπτετον λόγοισιν ὥς ἐνταῦθ' † ἐμὲν †
ἵν' οὐκέτ' ὀκνεῖν καιρὸς ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῆ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς·
 ὥσπερ γὰρ ἵππος εὐγενὴς, κἂν ἦ γέρων, 25
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ
 ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδούς, 30
 εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον.
 ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὥς μάθοιμ' ὅτῳ τρόπῳ πατρὶ
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα· 35
 ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς·
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,
 δόμων ἔσω τῶνδ' ἴσθι πᾶν τὸ δρώμενον, 40
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλῃς σαφῆ.
 οὐ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ
 γνῶσ' οὐδ' ὑποπτεύουσιν ὧδ' ἡνθισμένον.
 λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἰ
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὃ γὰρ 45
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.
 ἄγγελλε δ' ὄρκῳ, προστιθεὶς, ὁθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
 δίφρων κυλισθεὶς· ὧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,

λοιβαῖσι πρῶτον καὶ καρατόμοις χλιδαῖς
 στέφαντες εἴτ' ἄψορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν
 ὃ καὶ σὺ θάμνοις οἶσθά που κεκρυμμένον, 55
 ὅπως λόγῳ κλέπτουντες ἠδεῖαν φάτιν
 φέρωμεν αὐτοῖς τοῦμὸν ὡς ἔρρει δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
 ἔργοισι σωθῶ κάξενέγκωμαι κλέος ; 60
 δοκῶ μὲν, οὐδὲν ῥήμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
 λόγῳ μάτην θνήσκοντας · εἶθ', ὅταν δόμους
 ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.
 ὡς καὶ ἐπαυχῶ τῇσδε τῆς φήμης ἄπο 65
 δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.
 ἀλλ' ὦ πατρώα γῇ θεοὶ τ' ἐγχώριοι,
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
 σὺ τ', ὦ πατρώων δῶμα · σοῦ γὰρ ἔρχομαι
 δίκη καθαρτῆς πρὸς θεῶν ὠρμημένος · 70
 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
 εἴρηκα μὲν νυν ταῦτα · σοὶ δ' ἤδη, γέρον,
 τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.
 νῶ δ' ἔξιμεν · καιρὸς γάρ, ὅσπερ ἀνδράσιν 75
 μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ὦ μοί μοι.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
 ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

ἄρ' ἐστὶν ἡ δύστηνος Ἡλέκτρα ; θέλεις 80
μείνωμεν αὐτοῦ κἀνακούσωμεν γόων ;

ΠΑΙΔΑΓΩΓΟΣ.

ἦκιστα. μηδὲν πρόσθεν ἢ τὰ Λοξίου 85
πειρώμεθ' ἔρδειν κῆπὸ τῶνδ' ἀρχηγετεῖν,
πατὴρ ἄλλος χέοντες λουτρά· ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

ΗΛΕΚΤΡΑ.

ὦ φάος ἄγνων
καὶ γῆς ἰσόμοιρ' ἀἷρ, ὥς μοι
πολλὰς μὲν θρήνων ὥδ' αἶς,
πολλὰς δ' ἀντήρεις ἦσθου
στέρνων πλαγὰς αἵμασσομένων, 90
ὁπότεν δυοφερὰ νύξ ὑπολειφθῇ·
τὰ δὲ παννυχίδων ἤδη στυγεραὶ
ξυνίσασ' εὖναι μογερῶν οἴκων,
ὅσα τὸν δύστηνον ἐμὸν θρηνῶ
πατέρ', ὃν κατὰ μὲν βίρβαρον αἶαν 95
φοίνιος Ἄρης οὐκ ἐξένισεν.
μήτηρ δ' ἡμῇ χῶ κοινολεχῆς
Αἰγισθος, ὅπως δρῶν ὑλοτόμοι,
σχίζουσι κῆρα φονίῳ πελέκει.
κούδεις τούτων οἶκτος ἀπ' ἄλλης 100
ἢ μού φέρεται, σοῦ, πάτερ, οὕτως
αἰκῶς οἰκτρῶς τε θανόντος.
ἀλλ' οὐ μὲν δὴ
λήξω θρήνων στυγερῶν τε γόων,
ἔστ' ἂν παμφεγγεῖς ἄστρον 105

ῥιπὰς λεύσσω δὲ τόδ' ἡμαρ,
 μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδὼν
 ἐπὶ κωκυτῷ τῶνδε πατρώων
 πρὸ θυρῶν ἤχῳ πᾶσι προφωνεῖν.
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110
 ὦ χθόνι' Ἑρμῇ καὶ πότνι' Ἀρὰ,
 σεμναί τε θεῶν παῖδες Ἐρινύες,
 αἱ τοὺς ἀδίκως θνήσκοντας ὀράθ',
 αἱ τοὺς εὐνάς ὑποκλεπτομένους,
 ἔλθετ', ἀρήξατε, τίσασθε πατρὸς 115
 φόνον ἡμετέρου,
 καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκέτι σωκῶ
 λύπης ἀντίρροπον ἄχθος. 120

ΧΟΡΟΣ.

ὦ παῖ παῖ δυστανοτάτας
 Ἥλέκτρα ματρός, τίν' αἰὲ
 τάκεις ὧδ' ἀκόρεστον οἰμωγὰν
 τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα
 ματρός ἀλόντ' ἀπάταις Ἀγαμέμνονα 125
 κακὰ τε χειρὶ πρόδοτον ; ὥς ὁ τὰδε πορῶν
 ὀλοῖτ', εἰ μοι θέμις τὰδ' αὐδᾶν.

ΗΛΕΚΤΡΑ.

ὦ γενέθλα γευναίων,
 ἤκετ' ἐμῶν καμάτων παραμύθιον. 130
 οἶδά τε καὶ ξυνίημι τὰδ', οὐ τί με
 φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,
 μὴ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.
 ἀλλ' ὦ παντοίας φιλότητος ἰμειβόμεναι χάριν,

ἑᾶτέ μ' ὦδ' ἀλύειν, 135
αἰαῖ, ἱκνούμαι.

ΧΟΡΟΣ.

ἀλλ' οὔτοι τόν γ' ἐξ Ἀίδα
παγκοίνου λίκνας πατέρ' ἀν-
στάσεις οὔτε γόοισιν οὔτ' ἄνταις.
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140
ἄλγος αἰὲ στενάχουσα διόλλυσαι,
ἐν οἷς ἀνάλυσίς ἐστιν οὔδεμία κακῶν.
τί μοι τῶν δυσφόρων ἐφίει ;

ΗΛΕΚΤΡΑ.

νήπιος ὃς τῶν οἰκτρῶς 145
οἰχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἅ σπονόεσσ' ἄραρεν φρένας,
ἅ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν, 150
ἄτ' ἐν τάφῳ πετραίῳ,
αἰαῖ, δακρύεις.

στροφή β'.

ΧΟΡΟΣ.

οὔτοι σοὶ μούνα, τέκνον,
ἄχος ἐφάνη βροτῶν,
πρὸς ὃ τι σὺ τῶν ἔνδον εἶ περισσὰ, 155
οἷς ὁμόθεν εἶ καὶ γονᾶ ξύναιμος,
οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
κρυπτὰ τ' ἀχέων ἐν ἥβᾳ,
ὄλβιος, ὃν ἅ κλεινὰ 160
γὰ ποτε Μυκηναίων

δέξεται εὐπατρίδαν, Διὸς εὐφρονη
βήματι μολόντα τάνδε γὰρ Ὀρέσταν.

ΗΛΕΚΤΡΑ.

ὦν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,
τάλαιν', ἀνύμφευτος, αἰὲν οἰχυνῶ, 165
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἔμοι
ἔρχεται ἀγγελίας ἀπατώμενον; 170
αἰὲ μὲν γὰρ ποθεῖ,
ποθῶν δ' οὐκ ἀξιοὶ φανῆναι.

ἀντιστροφή β'.

ΧΟΡΟΣ.

θάρσει μοι, θάρσει, τέκνον·
ἔτι μέγας οὐρανῶ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175
ᾧ τὸν ὑπεραλγῇ χόλον νέμουσα
μήτ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.
χρόνος γὰρ εὐμαρὴς θεός.
οὔτε γὰρ ὁ τὰν Κρίσαν 180
βούνομον ἔχων ἀκτὰν
παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσει.

ΗΛΕΚΤΡΑ.

ἄλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη 185
βίотος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ·
ἄτις ἄνευ τοκέων κατατάκομαι,

ἄς φίλος οὔτις ἀνὴρ ὑπερίσταται,
 ἀλλ' ἄπερεί τις ἔποικος ἀναξία
 οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν
 ἀεικεῖ σὺν στολᾷ,
 κεναῖς δ' ἀμφίσταμαι τραπέζαις.

190

στροφή γ'.

ΧΟΡΟΣ.

οἰκτρὰ μὲν νόστοις αὐδὰ,
 οἰκτρὰ δ' ἐν κοίταις πατρῷαις
 ὅτε οἱ παγχάλκων ἀνταῖα
 γενύων ὠρμάθη πλαγά.
 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
 δεινὰν δεινῶς προφυτεύσαντες
 μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν
 ἦν ὁ ταῦτα πρᾶσσων.

195

200

ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα
 ἐλθοῦς' ἐχθίστα δή μοι·
 ὦ νύξ, ὦ δείπνων ἀρρήτων
 ἔκπαγλ' ἄχθη·
 τοὺς ἐμὸς ἴδε πατὴρ
 θανάτους αἰκεῖς διδύμην χειροῖν,
 αἶ τὸν ἐμὸν εἶλον βίον πρόδοτον, αἶ μ' ἀπώλεσαν·
 οἷς θεὸς ὁ μέγας Ὀλύμπιος
 ποῖνιμα πάθεα παθεῖν πόροι,
 μηδέ ποτ' ἀγλατὰς ἀποναιάτο
 τοιάδ' ἀνύσαντες ἔργα.

205

210

ἀντιστροφή γ.

ΧΟΡΟΣ.

φράζου μὴ πόρσω φωνεῖν.
οὐ γνῶμαν ἴσχεις ἐξ οἴων
τὰ παρόντ' οἰκείας εἰς ἄτας
ἐμπίπτεις οὕτως αἰκῶς ;
πολὺ γάρ τι κακῶν ὑπερεκτήσω,
σὴ δυσθύμῳ τίκτους' αἰεὶ
ψυχᾷ πολέμους · τὰ δὲ τοῖς δυνατοῖς
οὐκ ἐριστὰ πλάθειν.

215

220

ΗΛΕΚΤΡΑ.

δεινοῖς ἠναγκάσθην, δεινοῖς ·
ἔξοιδ', οὐ λάθει μ' ὀργά·
ἀλλ', ἐν γὰρ δεινοῖς οὐ στήσω
ταύτας ἄτας,
ὄφρα με βίος ἔχη.
τίνι γάρ ποτ' ἂν, ὦ φίλῃ γενέθλα,
πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι καίρια ;
ἄνετέ μ', ἄνετε, παράγοροι.
τάδε γὰρ ἅλυστα κεκλήσεται ·
οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
ἀνάρριθμος ὧδε θρήνων.

225

230

ἐπιδόξ.

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ,
μάτηρ ὥσεί τις πιστὰ,
μὴ τίκτειν σ' ἄταν ἄταις.

235

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφν ; φέρε,

πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν ;
 ἐν τίνι τοῦτ' ἐβλαστ' ἀνθρώπων ;
 μήτ' εἴην ἔντιμος τούτοις,
 μήτ', εἴ τῳ πρόσκειμαι χρηστῷ, 240
 ξυνναίοιμ' εὐκηλος, γονέων
 ἐκτίμους ἰσχουσα πτέρυγας
 ὀξυτόνων γόων.
 εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν
 κείσεται τάλας, 245
 οἷ δὲ μὴ πάλιν
 δώσουσ' ἀντιφόνους δίκας,
 ἔρροι τ' ἂν αἰδῶς
 ἀπάντων τ' εὐσέβεια θνατῶν. 250

ΧΟΡΟΣ.

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἄμα
 καὶ τοῦμὸν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς
 λέγω, σὺ νίκα· σοὶ γὰρ ἐψόμεσθ' ἄμα.

ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ
 πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255
 ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
 σύγγνωτε. πῶς γὰρ, ἥτις εὐγενὴς γυνή,
 πατρὶ' ὀρώσα πῆματ' οὐ δρώῃ τὰδ' ἂν,
 αἶγῳ κατ' ἡμαρ καὶ κατ' εὐφρόνην αἰεὶ
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ ; 260
 ἢ πρῶτα μὲν τὰ μητρὸς ἢ μ' ἐγείνατο
 ἔχθιστα συμβέβηκεν· εἴτα δώμασιν
 ἐν τοῖς ἐμαυτῆς τοῖς φονεύσι τοῦ πατρὸς
 ξύνειμι κακ τῶνδ' ἄρχομαι κακ τῶνδέ μοι

λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
 ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω
 τοῖσιν πατράοις, εἰσίδω δ' ἐσθήματα
 φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους
 σπένδοντα λαιβὰς ἔνθ' ἐκείνον ὤλεσεν, 270
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρός
 ξυν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεῶν
 ταύτῃν προσαιδᾶν τῷδε συγκοιμωμένην ·
 ἢ δ' ὧδε τλήμων ὥστε τῷ μιάστορι 275
 ξύνεστ', Ἐρινὺν οὔτιν' ἐκφοβουμένη ·
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις
 εὐρύουσ' ἐκείνην ἡμέραν ἐν ᾗ τότε
 πατέρα τὸν ἄμυν ἐκ δόλου κατέκτανεν,
 ταύτῃ χοροὺς ἴστησι καὶ μηλοσφαγῇ 280
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.
 ἐγὼ δ' ὀρώσ' ἢ δύσμορος κατὰ στέγας
 κλαίω, τέτῃκα, κάπικωκύω πατρός
 τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην
 αὐτὴ πρὸς αὐτήν · οὐδὲ γὰρ κλαῦσαι πάρα 285
 τοσόνδ' ὅσον μοι θυμὸς ἤδονην φέρει.
 αὕτη γὰρ ἢ λόγοισι γενναία γυνὴ
 φωνοῦσα τοιάδ' ἐξονειδίζει κακί ·
 ὦ δύσθεον μίσσημα, σοὶ μόνη πατὴρ
 τέθνηκεν ; ἄλλος δ' οὔτις ἐν πένθει βροτῶν ; 290
 κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
 τάδ' ἐξυβρίζει · πλὴν ὅταν κλύῃ τινὸς
 ᾗζοντ' Ὀρέστην · τῆνικαῦτα δ' ἐμμανὴς

βοᾷ παραστᾶς, οὐ σύ μοι τῶνδ' αἰτία ; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χερῶν
 κλέψας Ὀρέστην τῶν ἐμῶν ὑπέξεθον ;
 ἀλλ' ἴσθι τοι τίσουσά γ' ἄξιαν δίκην.
 τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρῶν, 300
 ὁ πάντ' ἀναλκὶς οὗτος, ἡ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰεὶ
 παυστήρ' ἐφήξειν ἢ τάλαιν' ἀπόλλυμαι.
 μέλλων γὰρ αἰεὶ δρᾶν τι τὰς οὔσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,
 οὔτ' εὖσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς
 πολλή' στ' ἀνάγκη καπιτηδεύειν κακά.

ΧΟΡΟΣ.

φέρ' εἰπὲ, πότερον οὗτος Αἰγίσθου πέλας 310
 λέγεις τὰδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων ;

ΗΛΕΚΤΡΑ.

ἡ κάρτα. μὴ δόκει μ' ἄν, εἴπερ ἦν πέλας,
 θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

ἡ καὶ ἐγὼ θαρσύνουσα μᾶλλον ἐς λόγους 315
 τοὺς σοὺς ἰκοίμην, εἴπερ ὦδε ταῦτ' ἔχει.

ΗΛΕΚΤΡΑ.

ὥς νῦν ἀπόντος, ἰστόρει, τί σοι φίλον ;

ΧΟΡΟΣ.

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἤξοντος, ἢ μέλλοντος ; εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πράσων μέγα.

320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνον οὐκ ὀκνῶ.

ΧΟΡΟΣ.

θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἵπης μηδέν· ὥς δόμων ὀρῶ
τὴν σὴν ὅμαιμον, ἐκ πατρὸς ταύτου φύσιν,
Χρυσόθεμιν, ἔκ τε μητρὸς, ἐντάφια χεροῖν
φέρουσιν, οἷα τοῖς κάτω νομίζεται.

325

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αἶ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,
κοῦδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά ;
καίτοι τοσοῦτόν γ' οἶδα κάματον, ὅτι
ἀλγῶ πὶ τοῖς παροῦσιν· ὥστ' ἂν, εἰ σθένος

330

λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.
 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μὴ.
 τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
 καίτοι τὸ μὲν δίκαιον οὐχ ἧ' γὰρ λέγω
 ἀλλ' ἧ' σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

ΗΛΕΚΤΡΑ.

δεινόν γε σ' οὔσαν πατρός οὐ σὺ παῖς ἔφυς
 κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γάρ σοι τὰμὰ νουθητήματα
 κείνης διδακτὰ, κοῦδὲν ἐκ σαυτῆς λέγεις.
 ἔπειθ' ἐλοῦ γε θάτερ', ἧ' φρονεῖν κακῶς, 345
 ἧ' τῶν φίλων φρονούσα μὴ μνήμην ἔχειν.
 ἧτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἂν.
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
 οὔτε ξυνέρδεις τήν τε δρώσαν ἐκτρέπεις. 350
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
 ἐπεὶ δίδαξον, ἧ' μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἂν τῶνδε ληξάση γόων.
 οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί.
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
 σὺ δ' ἡμῖν ἧ' μισοῦσα μισεῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σά
 μέλλοι τις οἴσειν δῶρ' ἐφ' οἷσι νῦν χλιδαῖς, 360
 τούτοις ὑπείκαθοιμι· σοὶ δὲ πλουσία

τράπεζα κείσθω καὶ περιρρείτω βίος.
 ἔμοι γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον
 βόσκημα · τῆς σῆς δ' οὐκ ἔρῳ τιμῆς τυχεῖν.
 οὐδ' ἂν σὺ, σώφρων γ' οὔσα. νῦν δ' ἔξον πατρὸς 365
 πάντων ἀρίστου παῖδα κεκληῆσθαι, καλοῦ
 τῆς μητρός. οὕτω γὰρ φανεί πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

ΧΟΡΟΣ.

μηδὲν πρὸς ὀργὴν πρὸς θεῶν · ὥς τοῖς λόγοις
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν, ὦ γυναῖκες, ἡθὰς εἰμί πως
 τῶν τῆσδε μύθων · οὐδ' ἂν ἐμνήσθην ποτὲ,
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν
 ἤκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛΕΚΤΡΑ.

φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ
 μεῖζον τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
 μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
 ἐνταῦθα πέμψειν ἔνθα μὴ ποθ' ἡλίου 380
 φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ
 στέγη χθονὸς τῆσδ' ἔκτος ὑμνήσεις κακά.
 πρὸς ταῦτα φράζου καὶ με μὴ ποθ' ὕστερον
 παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν

ΗΛΕΚΤΡΑ.

ἢ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ;

385

ΧΡΥΣΟΘΕΜΙΣ.

μάλισθ'· ὅταν περ οἴκαδ' Αἰγισθος μόλη.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐξίκοιτο τοῦδ' γ' οὔνεκ' ἐν τάχει.

ΧΡΥΣΟΘΕΜΙΣ.

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκείνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΥΣΟΘΕΜΙΣ.

ὅπως πάθης τί χρήμα ; ποῦ ποτ' εἰ φρενῶν ;

390

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὥς προσώτατ' ἐκφύγω.

ΧΡΥΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις ;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμὸς βίωτος ὥστε θαυμάσαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν.

395

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛΕΚΤΡΑ.

σὺ ταῦτα θώπευ'· οὐκ ἐμοὺς τρόπους λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλὸν γε μέντοι μὴ ᾽ξ ἀβουλίας πεσεῖν.

ΗΛΕΚΤΡΑ.

πεσοῦμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.

ΧΡΥΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

400

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τᾶπῃ πρὸς κακῶν ἐπαινέσαι.

ΧΡΥΣΟΘΕΜΙΣ.

σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί ;

ΗΛΕΚΤΡΑ.

οὐ δῆτα. μὴ πω νοῦ τοσόνδ' εἴην κενή.

ΧΡΥΣΟΘΕΜΙΣ.

χωρήσομαί τ᾽ ὅττι οἶπερ ἐστάλην ὁδοῦ.

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει ; τῷ φέρεις τὰδ' ἔμπυρα ;

405

ΧΡΥΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς.

ΗΛΕΚΤΡΑ.

πῶς εἶπας ; ἦ τῷ δυσμενεστάτῳ βροτῶν ;

ΧΡΥΣΟΘΕΜΙΣ.

ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθείσα ; τῷ τοῦτ' ἤρεσεν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.

410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΥΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι ;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.

ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι
ἔσφηλαν ἤδη καὶ κατάρθωσαν βροτούς.

415

ΧΡΥΣΟΘΕΜΙΣ.

λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρὸς
τοῦ σου τε κάμου δευτέραν ὁμιλίαν
ἐλθόντος ἐς φῶς · εἶτα τόνδ' ἐφέστιον
πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ

420

αὐτὸς, τὰ νῦν δ' Αἴγισθος· ἐκ δὲ τοῦδ' ἄνω
 βλαστεῖν βρύοντα θαλλὸν, ᾧ κατάσκιον
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
 τοιαῦτα τοῦ παρόντος, ἡνίχ' Ἑλίω
 δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου.
 πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
 πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
 ἐμοὶ πιθέσθαι μηδ' ἀβουλία πεσεῖν·
 εἰ γάρ μ' ἀπώσσει, σὺν κακῷ μέτει πάλιν.

425

430

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν
 τύμβῳ προσάψης μηδέν· οὐ γάρ σοι θέμις
 οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ιστάναι
 κτερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·
 ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει
 κρύψον νιν, ἔνθα μήποτ' εἰς εὐνὴν πατρός
 τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνῃ
 κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.
 ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνὴ
 πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς
 οὐκ ἂν ποθ', ὃν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
 σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
 γέρα τάδ' οὐν τάφοισι δέξασθαι νέκυς,
 ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενῆς,
 ἐμασχαλίσθη κατὰ λουτροῖσιν κάρᾳ
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ

435

440

445

·οιγ

τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας
 καμοῦ ταλαίνης, σμικρά μὲν τὰδ', ἀλλ' ὅμως 450
 ἄχω, δὸς αὐτῷ, τήνδ' ἄλιπαρῇ τρίχα
 καὶ ζῶμα τοῦμον οὐ χλιδαῖς ἡσκημένον.
 αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῇ
 ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν,
 καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς 455
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδι,
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις
 χερσὶ στέφωμεν ἢ τὰ νῦν δωρούμεθα.
 οἶμαι μὲν οὖν, οἶμαί τι κάκείνῳ μέλον
 πέμψαι τὰδ' αὐτῇ δυσπρόσοπτ' ὀνειράτα. 460
 ὅμως δ', ἀδελφῇ, σοί θ' ὑπούργησον τάδε
 ἐμοί τ' ἄρωγὰ, τῷ τε φιλτάτῳ βροτῶν
 πάντων, ἐν Αἰδοῦ κειμένῳ κοινῷ πατρί.

ΧΟΡΟΣ.

πρὸς εὐσέβειαν ἡ κόρη λέγει· σὺ δέ,
 εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465

ΧΡΗΣΘΕΜΙΣ.

δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
 δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
 πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
 σιγῇ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·
 ὥς εἰ τὰδ' ἡ τεκοῦσα πεύσεται, πικρὰν 470
 δοκῶ με πείραν τήνδε τολμήσειν ἔτι.

ΧΟΡΟΣ.

στροφή.

εἰ μὴ ἔγὼ παράφρων μάντις ἔφην καὶ γνώμας
 λειπομένα σοφᾶς,

εἶσιν ἃ πρόμαντις 475
 Δίκα, δίκαια φερομένα χεροῖν κράτη·
 μέτεισιν, ὧ τέκνον, οὐ μακροῦ χρόνου.
 ὕπεστί μοι θράσος,
 ἄδυνόων κλύουσαν 480
 ἀρτίως ὄνειράτων.
 οὐ γάρ ποτ' ἀμναστῇ γ' ὁ φύσας Ἑλλάνων ἄναξ,
 οὐδ' ἃ παλαιὰ χαλκόπλακτος ἀμφύκης γένυς,
 ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις. 486

ἀντιστροφή.

ἤξει καὶ πολύπους καὶ πολύχειρ ἃ δεινοῖς
 κρυπτομένα λόχοις 490
 χαλκόπους Ἑρινύς
 ἄλεκτρ' ἀνυμφὰ γὰρ ἐπέβα μαιφόνων
 γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.
 πρὸ τῶνδ' ἐτοίμ' ἔχει 495
 μήποτε, μήποθ' ἡμῖν
 ἀψεγὲς πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἧ τοι μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις, 500
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχῆσει.

ἐπαδός.

ὦ Πέλοπος ἃ πρόσθεν 504
 πολύπονος ἱππεΐα,
 ὥς ἔμολες αἰανὴ
 τὰδε γὰρ.
 εὔτε γὰρ ὁ ποντισθεὶς
 Μυρτίλος ἐκοιμάθη,
 παγχρύσων ἐκ δίφρων 510

δυστάνοις αἰκίαις
 πρόρριζος ἐκριφθεῖς,
 οὐ τί πω
 ἔλιπεν ἐκ τοῦδ' οἶκον
 πολύπονος αἰκία.

515

ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὐτὴ στρέφει.
 οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπεῖχ' αἶε
 μή τοι θυραῖαν γ' οὔσαν αἰσχύνειν φίλους·
 νῦν δ' ὡς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει
 ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ
 ἐξεῖπας, ὡς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σέ καὶ τὰ σά.
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε
 λέγω κακῶν κλύουσα πρὸς σέθεν θαμά.
 πατὴρ γὰρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἰεὶ,
 ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ; καλῶς
 ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
 ἢ χρὴν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες·
 ἐπεὶ πατὴρ σὸς οὗτος, ὃν θρηνεῖς αἰεὶ,
 τὴν σὴν ὅμαιμον μούνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτους' ἐγώ.
 εἶεν, δίδαξον δὴ με τοῦ χάριν, τίνων,
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν
 τὰμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;

520

525

530

535

πότερον ἐκείνῃ παῖδες οὐκ ἦσαν διπλοί,
 οὓς τῇδε μάλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὄδ' ἦν χάριν,
 ἢ τῶν ἐμῶν Ἀιδῆς τιν' ἤμερον τέκνων
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρείτο, Μενέλεφ δ' ἐνὴν ; 545
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός ;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ἂν ἡ θανούσά γ', εἰ φωνὴν λάβοι.
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
 δύσθυμος· εἰ δέ σοι δοκῶ φρονεῖν κακῶς 550
 γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.

ΗΛΕΚΤΡΑ.

ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὥς ἄρξασά τι
 λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·
 ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ
 λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'· εἰ δέ μ' ὦδ' αἰεὶ λόγουσ
 ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν
 τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
 εἴτ' οὖν δικαίως εἶτε μή ; λέξω δέ σοι 560
 ὥς οὐ δίκῃ γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν
 πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τὰ νῦν ξύνει.
 ἐροῦ δὲ τὴν κυναγὸν Ἀρτεμιν τίνος

ποινας τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·
 ἥ γ' ὧ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
 πατήρ ποθ' οὐμός, ὡς ἐγὼ κλύω, θεᾶς
 παίζων κατ' ἄλλος ἐξεκίνησεν ποδοῖν
 στικτὸν κερύσστην ἔλαφον, οὗ κατὰ σφαγὰς
 ἐκκομπάσας ἔπος τι τυγχάνει βαλὼν.
 κακ' τοῦδε μηνίσασα Δητῶα κόρη 570
 κατεῖχ' Ἀχαιοὺς, ὡς πατήρ ἀντίσταθμον
 τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
 ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
 ἄλλη στρατῷ πρὸς οἶκον οὔδ' εἰς Ἴλιον.
 ἀνθ' ὧν βιασθεῖς πολλὰ κῆντιβὰς μόλις 575
 ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κείνον θέλω
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
 χρὴν αὐτὸν οὔνεκ' ἐκ σέθεν ; ποίῳ νόμῳ ;
 ὅρα, τιθείσα τόνδε τὸν νόμον βροτοῖς, 580
 μὴ πῆμα σαντῇ καὶ μετάγνοϊαν τίθης.
 εἰ γὰρ κτενούμεν ἄλλον ἀντ' ἄλλον, σύ τοι
 πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τίθης.
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τὰ νῦν 585
 αἴσχιστα πάντων ἔργα δρῶσα τυγχάνεις,
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμυν πρόσθεν ἐξαπώλεσας,
 καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὖσεβεῖς
 καὶ εὖσεβῶν βλαστούντας ἐκβαλοῦς' ἔχεις. 590
 πῶς ταῦτ' ἐπαινέσαιμ' ἂν ; ἢ καὶ τοῦτ' ἐρεῖς,
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις ;
 αἰσχροῶς, εἴν περ καὶ λέγῃς. οὐ γὰρ καλὸν

ἔχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὐνεκα.
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595
 ἢ πᾶσαν ἥς γλώσσαν ὥς τὴν μητέρα
 κακοστομοῦμεν. καί σ' ἔγωγε δεσπότην
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
 ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. 600
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,
 τλήμων Ὀρέστης δυστυχῇ τρίβει βίον·
 ὃν πολλὰ δὴ με σοὶ τρέφειν μιάστορα
 ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,
 ἔδρων ἂν, εὖ τοῦτ' ἴσθι· τοῦδέ γ' οὐνεκα 605
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακὴν
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,
 σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν.

ΧΟΡΟΣ.

ὁρῶ μένος πνέουσιν· εἰ δὲ σὺν δίκῃ 510
 ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ποίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
 ἥτις τοιαῦτα τὴν τεκούσαν ὕβρισεν,
 καὶ ταῦτα τηλικούτος ; ἄρά σοι δοκεῖ
 χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνῃς ἄτερ ; 615

ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνῃν ἔχειν,
 καὶ μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα
 ἔξωρα πρᾶσσω κοῦκ ἐμοὶ προσεικότα.

ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βία.
αἰσχροῖς γὰρ αἰσχροὶ πράγματ' ἐκδιδάσκεται.

620

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδές, ἡ σ' ἐγὼ καὶ τᾶμ' ἔπη
καὶ τᾶργα τὰμὲν πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.

625

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εἴτ' ἂν Αἴγισθος μόλη.

ΗΛΕΚΤΡΑ.

ὁρᾶς ; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι
λέγειν ἂν χρήζοιμ', οὐδ' ἐπίστασαι κλύειν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὐκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν ;

630

ΗΛΕΚΤΡΑ.

ἐὼ, κελεύω, θύε· μηδ' ἐπαιτιῶ
τοῦμὸν στόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἔπαιρε δὴ σὺ θύμαθ' ἡ παροῦσά μοι
πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους
εὐχὰς ἀνάσχω δειμάτων ἂν νῦν ἔχω.

635

κλύους ἂν ἤδη, Φοῖβε προστατήριε,
 κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις
 ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
 πρὸς φῶς παρούσης τῆσδε πλησίας ἔμοι, 640
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ
 σπείρῃ ματαίαν βύξιν ἐς πᾶσαν πόλιν.
 ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ καὶ γὼ φράσω.
 ἃ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
 δισσῶν ὀνειρῶν, ταῦτά μοι, Δύκει' ἄναξ, 645
 εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα,
 εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
 καὶ μή, με πλούτου τοῦ παρόντος εἴ τινες
 δόλοισι βουλευούσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ 650
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐήμεροῦσαν καὶ τέκνων ὅσων ἔμοι
 δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.
 ταῦτ', ὦ Δύκει' Ἀπολλων, ἵλεως κλύων 655
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἔμοῦ
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστί πάνθ' ὄραν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς 660
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

ΧΟΡΟΣ.

τάδ' ἐστὶν, ὦ ξέν'. αὐτὸς ἤκασας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
κείνου ; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.

ΧΟΡΟΣ.

μάλιστα πάντων · ἦδε σοι κείνη πάρα.

665

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἤκω λόγους
ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθω θ' ὁμοῦ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἐδεξάμην τὸ ῥηθέν · εἰδέναι δέ σου
πρώτιστα χρήζω τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα.

670

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὦν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ' Ὀρέστης · ἐν βραχεί ξυνθεῖς λέγω.

ΗΛΕΚΤΡΑ.

οἱ γὰρ τάλαψ', ὄλωλα τῇδ' ἐν ἡμέρᾳ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξεῖνε ; μὴ ταύτης κλῦε.

675

ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλοι λέγω.

ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαυτῆς πράσσ', ἐμοὶ δὲ σὺ, ξένε,
τύληθες εἶπε, τῷ τρόπῳ διόλλυται ;

ΠΑΙΔΑΓΩΓΟΣ.

κἀπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
κείνος γὰρ ἔλθων ἐς τὸ κλεινὸν Ἑλλάδος
πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
δρόμον προκηρύξαντος, οὗ πρῶτη κρίσις,
εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας. 685
δρόμου δ' ἰώσας τάφεσει τὰ τέρματα
νίκης ἔχων ἐξῆλθε πάντιμον γέρας.
χῶπῳ μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
ἐν δ' ἴσθ'· ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690
δρόμων διαύλων ἄθλ' ἅπερ νομίζεται,
τούτων ἐνεγκὼν πάντα τὰπινίκια
ὠλβίζειτ', Ἀργεῖος μὲν ἀνακαλούμενος,
ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
'Αγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695
καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν
βλάπτῃ, δύναϊτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
κείνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
ἦν ἡλίου τέλλοντος ὠκύπους ἀγὼν,
εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα. 700
εἰς ἣν Ἀχαιοὺς, εἰς ἀπὸ Σπάρτης, δύο

Αἰβυες ζυγωτῶν ἀρμάτων ἐπιστάται·
 κακείνος ἐν τούτοισι Θεσσαλὰς ἔχων
 ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας
 ξανθαῖσι πώλοις· ἑβδομος Μάγνης ἀνὴρ· 705
 ὁ δ' ὄγδοος λευκιππος, Αἰνιάν γένος·
 ἑνατος Ἀθηνῶν τῶν θεοδμήτων ἀπο·
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
 στάντες δ' †θ'† αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήρους ἔπηλαν καὶ κατέστησαν δίφρους,
 χαλκῆς ὑπαὶ σάλπιγγος ἦξαν· οἱ δ' ἅμα 710
 ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος
 κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω
 φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715
 φείδοντο κέντρων οὐδέν, ὥς ὑπερβάλοι
 χνόας τις αὐτῶν καὶ φρυάγμαθ' ἵππικά.
 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
 ἤφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.
 κείνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720
 ἔχριμπτ' αἰὲ σύριγγα, δεξιὸν τ' ἀνείς
 σειραῖον ἵππον εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς 725
 τελοῦντες ἕκτον ἑβδομόν τ' ἤδη δρόμον
 μέτωπα συμπαίουσι Βαρκαίοις ὄχοις·
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ
 ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἵππικῶν πέδον. 730
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος

ἔξω παρασπᾶ κανοκωχεύει παρεῖς
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων
 πώλους Ὀρέστῃς, τῷ τέλει πίστιν φέρων· 735
 ὅπως δ' ὄρᾳ μόνον νιν ἐλλελειμμένον,
 ὁξύν δι' ὧτων κέλαδον ἐνσείσας θααῖς
 πώλοις διώκει, καῖξισώσαντε ζυγὰ
 ἤλαυνέτην, τότε ἄλλος, ἄλλοθ' ἄτερος
 κάρᾳ προβάλλων ἵππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·
 ἔπειτα λύων ἡνίαν ἀριστερὰν
 κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
 παίσας· ἔθραυσε δ' ἄξονος μέσας χυόας, 745
 καὶ ἀντύγων ὤλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ
 πῶλα διεσπάρησαν ἐς μέσον δρόμον.
 στρατὸς δ' ὅπως ὄρᾳ νιν ἐκπεπτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἷ' ἔργα δράσας οἷα λαγχάνει κακὰ,
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
 σκέλη προφαίνων, ἔστε νιν διφρηλάται,
 μόλις κατασχεθόντες ἵππικὸν δρόμον,
 ἔλυσαν αἵματηρὸν, ὥστε μηδένα 755
 γινῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
 καὶ νιν πυρᾷ κέαντες εὐθύς ἐν βραχεῖ
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
 ὅπως πατρώας τύμβον ἐκλάχῃ χθονός. 760
 τοιαυτὰ σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ

ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

ΧΟΡΟΣ.

φεῦ φεῦ· τὸ πᾶν δὴ δεσπότησι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἔφθαρται γένος.

765

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὦδ' ἀθυμεῖς, ὦ γύναι, τῷ νυν λόγῳ;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

770

ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;
εἰ μοι θανόντος πίστ' ἔχων τεκμήρια
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγῶς,
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς
ἀπεξενούτο· καί μ', ἐπεὶ τῆσδε χθονὸς
ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρῶους δεῖν' ἐπηπείλει τελεῖν·
ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας
ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν

775

780

χρόνος διηγέ' μ' αἰὲν ὡς θανουμένην.
 νῦν δ' — ἡμέρα γὰρ τῇδ' ἀπήλλαγμαί φόβου
 πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
 ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' αἰὲ
 ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που
 τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

785

ΗΛΕΚΤΡΑ.

οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
 Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ᾧδ' ἔχων
 πρὸς τῆσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς ;

790

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὔτοι σύ· κείνος δ' ὡς ἔχει καλῶς ἔχει.

ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἤκουσεν ὧν δεῖ κάπεκύρωσεν καλῶς.

ΗΛΕΚΤΡΑ.

ὑβρίζει· νῦν γὰρ εὐτυχούσα τυγχάνεις.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὔκουν Ὀρέστης καὶ σὺ παύσετον τάδε ;

795

ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἦκοις, ᾧ ξέν', ἄξιος τυχεῖν,
 εἰ τήνδε παύσαις τῆς πολυγλώσσου βοῆς.

ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἦκιστ'· ἐπείπερ οὐτ' ἐμοῦ καταξίως
 πράξειας οὔτε τοῦ πορεύσαντος ξένου.
 ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν
 ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

800

ΗΛΕΚΤΡΑ.

ἄρ' ὑμῖν ὥς ἀλγοῦσα κώδυνωμένη
 δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ
 τὸν υἱὸν ἢ δύστηνος ᾧδ' ὀλωλότα ;
 ἀλλ' ἐγγελῶσα φροῦδος. ᾧ τάλαιν' ἐγώ·
 Ὅρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.
 ἀποσπάσας γὰρ τῆς ἐμῆς οἶχει φρενὸς
 αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι,
 σὲ πατρὸς ἤξειν ζῶντα τιμωρόν ποτε
 κάμου ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν ;
 μόνῃ γάρ εἰμι, σοῦ τ' ἀπεστερημένη
 καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν
 ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ
 φονέουσι πατρός. ἄρά μοι καλῶς ἔχει ;
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
 ξύνοικος εἴσειμ', ἀλλὰ τῇδε πρὸς πύλῃ
 παρείσ' ἐμαντὴν ἄφιλος αὐανῶ βίον.
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
 τῶν ἔνδον ὄντων· ὥς χάρις μὲν, ἣν κτάνῃ,
 λύπη δ', εἰς ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.

805

810

815

820

ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἣ ποῦ φαέθων Ἄλιος, εἰ
ταῦτ' ἐφορῶντες 825
κρύπτουσιν ἔκηλοι ;

ΗΛΕΚΤΡΑ.

ἔ ἔ, αἰαῖ.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρύεις ;

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' αὐτῆς. 830

ΗΛΕΚΤΡΑ.

ἀπολεῖς.

ΧΟΡΟΣ.

πῶς ;

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερώς οἰχομένων εἰς Ἀΐδαν ἐλπίδ' ὑποί-
σεις, κατ' ἐμοῦ τακομένης μᾶλλον ἐπεμβάσει. 835

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἔρκεσι
κρυφθέντα γυναικῶν.
καὶ νῦν ὑπὸ γαίᾳς

ΗΛΕΚΤΡΑ.

ἔ ἔ· ἰώ.

840

ΧΟΡΟΣ.

πάμφυχος ἀνάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτ'· ὀλοὰ γὰρ

ΗΛΕΚΤΡΑ.

ἐδάμνη.

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ,

οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ ἄμφι τὸν ἐν πένθει·

ἔμοι δ'

οὕτις ἔτ' ἔσθ'· ὃς γὰρ ἔτ' ἦν, φροῦδος ἀναρπασθείς.

στροφή β'.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

κάγῳ τοῦδ' ἴστωρ, ὑπερίστωρ,

850

πανσύρτῳ παμμήνῳ δεινῶν

στυγνῶν τ' ἀχέων αἰῶνι.

ΧΟΡΟΣ.

εἶδομεν ἀθρήνεις.

ΗΛΕΚΤΡΑ.

μή με νῦν μηκέτι

παραγάγῃς, ἦν' οὐ

855

ΧΟΡΟΣ.

τί φής ;

ΗΛΕΚΤΡΑ.

πάρειςιν ἐλπίδων ἔτι κοινοτόκων

εὐπατρίδων τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφυ μόρος.

860

ΗΛΕΚΤΡΑ.

39

ΗΛΕΚΤΡΑ.

ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις
οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὀλκοῖς ἐγκῦρσαι ;

ΧΟΡΟΣ.

ἄσκοπος ἂ λῶβα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ ; εἰ ξένος
ἄτερ ἐμᾶν χερῶν

865

ΧΟΡΟΣ.

παπαῖ.

ΗΛΕΚΤΡΑ.

κέκευθεν, οὔτε του τάφου ἀντιάσας
οὔτε γόων παρ' ἡμῶν.

870

ΧΡΤΣΟΘΕΜΙΣ.

ὕφ' ἡδονῆς τοι, φιλτάτῃ, διώκομαι
τὸ κόσμιον μεθείσα σὺν τάχει μολεῖν.
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὧν
πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛΕΚΤΡΑ.

πόθεν δ' ἂν εὔροις τῶν ἐμῶν σὺν πημάτων
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν ;

875

ΧΡΤΣΟΘΕΜΙΣ.

πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾶς ἐμέ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦ μέμνης, ὦ τάλαινα, καπὶ τοῖς
σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελᾶς ;

880

ΧΡΗΣΟΘΕΜΙΣ.

μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαινα· καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας ὧδε πιστεύεις ἄγαν;

ΧΡΗΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλου σαφῇ
σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ.

885

ΗΛΕΚΤΡΑ.

τίν', ὦ τάλαιν', ἰδοῦσα πίστιν; ἐς τί μοι
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί;

ΧΡΗΣΟΘΕΜΙΣ.

πρὸς νυν θεῶν ἄκουσον, ὡς μαθοῦσά μοι
τὸ λοιπὸν ἢ φρονούσαν ἢ μώραν λέγῃς.

890

ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΗΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,
ὁρῶ κολώνης ἐξ ἄκρας νεορρύτους
πηγὰς γάλακτος καὶ περιστεφῇ κύκλῳ
πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρός.
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
μή πού τις ἡμῖν ἐγγὺς ἐγχρίπτῃ βροτῶν.
ὡς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον,

895

τύμβου προσεΐρπον ἄσπον· ἐσχάτης δ' ὀρώ 900
 πυρᾶς νεώρη βόστρυχον τετμημένον·
 κεῦθ' ὡς εἶδον, ἐμπαίει τί μοι
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὀρᾶν τεκμήριον·
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ, 905
 χαρὰ δὲ πίμπλημ' εὐθύς ὄμμα δακρύνων.
 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι
 μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τότε ;
 καὶ γὰρ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ· πῶς γάρ ; ἦ γε μηδὲ πρὸς θεοὺς
 ἔξεστ' ἀκλαύστῳ τῇσδ' ἀποστῆναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοὺς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθαν' ἄν·
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτύμβια. 915
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 οὐχ αὐτὸς αἰὲ δαιμόνων παραστατεῖ.
 νῦν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως
 πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ τῆς ἀνοίας ὥς σ' ἐποικτεῖρω πάλαι. 920

ΧΡΗΣΘΕΜΙΣ.

τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;

ΗΛΕΚΤΡΑ.

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡΗΣΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς ;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὦ τάλαινα· τὰ κείνου δέ σοι
σωτήρι' ἔρρει· μηδὲν ἐς κείνόν γ' ὄρα.

925

ΧΡΥΣΟΘΕΜΙΣ.

οἴ μοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν ;

ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος ἡνίκ' ὦλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον ἡδὺς οὐδὲ μητρὶ δυσχερής.

ΧΡΥΣΟΘΕΜΙΣ.

οἴ μοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ;

930

ΗΛΕΚΤΡΑ.

οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιούσδ' ἔχουσ' ἔσπενδον, οὐκ εἰδυί' ἄρα
ἔν' ἤμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,
τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

935

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· εἴαν δέ μοι πίθη,
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΥΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ὦδ' ἄφρων ἔφυν.

ΧΡΥΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος ;

ΗΛΕΚΤΡΑ.

τλήναι σε δρῶσαν ἂν ἐγὼ παραινέσω.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπόωσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

ΧΡΥΣΟΘΕΜΙΣ.

ὁρῶ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω.

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἦ βεβούλευμαι ποιεῖν.
 παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
 ὥς οὔτις ἡμῖν ἔστιν, ἀλλ' "Αἰδης λαβὼν
 ἀπεστέρηκε καὶ μόνα λελείμμεθον.
 ἐγὼ δ' ἕως μὲν τὸν κασίγνητον βίῳ
 θάλλουτ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας
 φόνου ποτ' αὐτὸν πράκτορ' ἵξασθαι πατρός·
 νῦν δ' ἡνίκ' οὐκέτ' ἔστιν, ἐς σέ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρώου φόνου
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν

950

955

Αἰγισθον· οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ῥάθυμος ἐς τίν' ἐλπίδων
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στέννει
 πλούτου πατρώου κτῆσιν ἐστερημένη, 980
 πάρεστι δ' ἀλγείν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ'· οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ
 Αἰγισθος ὥστε σὸν ποτ' ἢ κάμὸν γένος 985
 βλαστεῖν ἑᾶσαι, πημονὴν αὐτῷ σαφῇ.
 ἀλλ' ἦν ἐπίσπῃ τοῖς ἐμοῖς βουλευμασιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
 θανόντος οἶσει τοῦ κασιγνήτου θ' ἅμα·
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα 970
 καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίων
 τεύξει· φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.
 λόγων γε μὴν εὐκλειαν οὐχ ὁρᾷ ὅσην
 σαυτῇ τε κάμοι προσβαλεῖς πεισθεῖς' ἐμοί;
 τίς γὰρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
 τοιοῖσδ' ἐπαίνους οὐχὶ δεξιῶσεται;
 ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,
 ὦ τὸν πατρώον οἶκον ἐξεσωσάτην,
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
 ψυχῆς ἀφειδήσαντε προὔστητήν φόνου· 980
 τοῦτ' ὧ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν·
 τῷδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὔνεκ' ἀνδρείας χρεῶν.
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,
 ζῶσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος. 985
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,

σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμέ,
παῦσον δὲ σαυτήν, τοῦτο γινώσκουσ', ὅτι
ζῆν αἰσχρὸν αἰσchrῶς τοῖς καλῶς πεφυκόσιν.

ΧΟΡΟΣ.

ἐν τοῖς τοιοῦτοῖς ἐστὶν ἡ προμηθία 990
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡΗΣΘΕΜΙΣ.

καὶ πρίν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
ἐτύγχαν' αὐτῇ μὴ κακῶν, ἐσώζετ' ἂν
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995
αὐτῇ θ' ὀπλίζει καὶ ὑπηρετεῖν καλεῖς ;
οὐκ εἰσορᾷς ; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,
σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.
δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,
ἡμῖν δ' ἀπορρεῖ καπὶ μηδὲν ἔρχεται. 1000
τίς οὖν τοιοῦτον ἄνδρα βουλευῶν ἐλεῖν
ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;
ὄρα κακῶς πράσσουντε μὴ μείζω κακὰ
κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005
βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρήζων τις εἶτα μηδὲ τοῦτ' ἔχῃ λαβεῖν.
ἀλλ' ἀντιτίζω, πρὶν πανωλέθρους τὸ πᾶν
ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος, 1010
κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα
ἄρρητ' ἐγὼ σοι κάτελλῃ φυλάξομαι.

αὐτὴ δὲ νοῦν σχῆς ἄλλα τῷ χρόνῳ ποτὲ,
σθένουσα μῆδὲν τοῖς κρατούσιν εἰκαθεῖν.

ΧΟΡΟΣ.

πεῖθου. προνοίας οὐδὲν ἀνθρώποις ἔφυ
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

1015

ΗΛΕΚΤΡΑ.

ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς
ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμην.
ἀλλ' αὐτόχειρί μοι μόνη τε δραστήον
τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν.

1020

ΧΡΥΣΟΘΕΜΙΣ.

φεῦ·
εἴθ' ὦφελος τοιαύδε τὴν γνώμην πατρὸς
θνήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

1025

ΧΡΥΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

ξηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΥΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.

ΗΛΕΚΤΡΑ.

ἀλλ' οὗ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡΥΣΟΘΕΜΙΣ.

μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος.

1080

ΗΛΕΚΤΡΑ.

ἄπελθε· σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

ΧΡΥΣΟΘΕΜΙΣ.

ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.

ΧΡΥΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις.

1035

ΧΡΥΣΟΘΕΜΙΣ.

ἀτιμίας μὲν οὐ, προμηθείας δέ σου.

ΗΛΕΚΤΡΑ.

τῷ σῷ δικαίῳ δῆτ' ἐπισπένεσθαι με δεῖ;

ΧΡΥΣΟΘΕΜΙΣ.

ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἦ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.

ΧΡΥΣΟΘΕΜΙΣ.

εἵρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἔστιν ἔνθα χηὶ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ' ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε. 1045

ΧΡΥΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθὲς οὐδὲ βουλεύσει πάλιν ;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.

ΧΡΥΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάσαι δέδοκται ταῦτα κοῦ νεωστί μοι.

ΧΡΥΣΟΘΕΜΙΣ.

ἄπειμι τοῖνυν· οὔτε γὰρ σὺ τᾶμ' ἔπη
τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους. 1060

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'· οὐ σοι μὴ μεθέψομαί ποτε,
οὔδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1065
φρονεῖν, φρόνει τοιαῦθ'· ὅταν γὰρ ἐν κακοῖς
ἦδῃ βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.

στροφή α'.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς
ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-
σιν ἀφ' ὧν τ' ὄνασιν εὖρωσι, τὰδ' οὐκ ἐπ' ἴσας τε-
λούμεν;

ἀλλ' οὐ τὰν Διὸς ἀστραπὰν
καὶ τὰν οὐρανίαν Θέμιν,
δαρὸν οὐκ ἀπόνητοι. 1065
ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν
ὅπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ' ὀνειδίη·

ἀντιστροφή α'.

ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ †δὴ†, 1070
τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκέτ' ἐξισούται
φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει
Ἥλέκτρα, †τὸν αἰὲ πατρὸς† 1075

δειλαία στενάχουσ' ὅπως
ἀ πάνδυρος ἀγδὼν,
οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν
ἐτόιμα,
διδύμαν ἐλοῦσ' ἐρινύν. τίς ἂν εὐπατρις ᾧδε βλά-
στοι;

στροφή β'.

οὐδεὶς τῶν ἀγαθῶν γὰρ	1082
ζῶν κακῶς εὐκλειαν αἰσχῦναι θέλει	
νώνυμος, ὦ παῖ παῖ,	1084
ὥς καὶ σὺ πάγκλαντον αἰῶνα κοινὸν εἶλον,	
τὸ μὴ †καλὸν καθοπλίσασα† δύο φέρειν ἐν ἐνὶ λόγῳ,	
σοφά τ' ἀρίστα τε παῖς κεκληῖσθαι.	

Αντιστροφή β'.

ζῶης μοι καθύπερθεν 1090
 χειρὶ καὶ πλούτῳ τῶν ἐχθρῶν ὅσον
 νῦν ὑπόχειρ ναίεις·
 ἐπεὶ σ' ἐφῆγῃρκα μοίρα μὲν οὐκ ἐν ἐσθλῇ 1094
 βεβῶσαν· ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε
 φερομένην
 ἄριστα τῷ Ζηνὸς εὐσεβείᾳ.

ΟΡΕΣΤΗΣ, ΗΛΕΚΤΡΑ, ΧΟΡΟΣ.

ΟΡΕΣΤΗΣ.

*ἀρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν
ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν;*

ΧΟΡΟΣ.

τί δ' ἐξερευνᾷς καὶ τί βουλευθεὶς πάρει ; 1100

ΗΛΕΚΤΡΑ.

51

ΟΡΕΣΤΗΣ.

Αἰγισθον ἔνθ' ᾠκηκεν ἱστορῶ πάλαι.

ΧΟΡΟΣ.

ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀζήμιος.

ΟΡΕΣΤΗΣ.

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;

ΧΟΡΟΣ.

ἦδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεῶν.

1105

ΟΡΕΣΤΗΣ.

ἴθ', ὦ γύναι, δῆλωσον εἰσελθοῦς' ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἰγισθόν τινες.

ΗΛΕΚΤΡΑ.

οἴμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν
φήμης φέροντες ἐμφανῇ τεκμήρια ;

ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν' · ἀλλά μοι γέρων
ἐφείτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.

1110

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόβος.

ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
τεύχει θανόντος, ὡς ὀράς, κομίζομεν.

ΗΛΕΚΤΡΑ.

οἱ ἄγε τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές·
πρόχειρον ἄχθος, ὡς ἔοικε, δέρομαι.

1115

ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.

ΗΛΕΚΤΡΑ.

ὦ ξῶνε, δὸς νυν, πρὸς θεῶν, εἴπερ τόδε
κέκευθεν αὐτὸν τεῦχος, ἐς χεῖρας λαβεῖν,
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῇδε κλαύσω κάποδύρωμαι σποδῶ.

1120

ΟΡΕΣΤΗΣ.

δόθ' ἥτις ἐστὶ προσφέροντες· οὐ γὰρ ὡς
ἐν δυσμενείᾳ γ' οὐσ' ἐπαιτεῖται τόδε,
ἀλλ' ἣ φίλων τις ἢ πρὸς αἵματος φύσιν.

1125

ΗΛΕΚΤΡΑ.

ὦ φιλάτου μνημεῖον ἀνθρώπων ἐμοὶ
ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων
οὐχ ὥνπερ ἐξέεμπον εἰσεδεξάμην.
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν·
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέεμψ' ἐγώ.
ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν
κλέψασα ταῖνδε κάνασώσασθαι φόνου,
ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
τύμβου πατρώου κοινὸν εἰληχρὸς μέρος.
νῦν δ' ἐκτὸς οἴκων κατὰ γῆς ἄλλης φυγὰς

1130

1135

κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς
 ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος. 1140
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145
 μητρὸς σύ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
 ἐγὼ δ' ἀδελφῇ σοὶ προσηυδώμην αἰεί.
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
 θανόντι σὺν σοί. πάντα γὰρ συναρπάσας 1150
 θύελλ' ὅπως βέβηκας. οἷχεται πατήρ·
 τέθνηκ' ἐγὼ σοί· φρουδὸς αὐτὸς εἰ θανῶν·
 γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς
 μήτηρ ἀμήτωρ, ἥς ἐμοὶ σὺ πολλάκις
 φήμας λάθρα προὔπεμπες ὡς φανούμενος 1155
 τιμωρὸς αὐτός· ἀλλὰ ταῦθ' ὁ δυστυχῆς
 δαίμων ὁ σὸς τε καμὸς ἐξαφείλετο,
 ὃς σ' ὥδέ μοι προὔπεμψεν ἀντὶ φιλτάτης
 μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελῇ.
 οἴμοι μοι. 1160
 ὦ δέμας οἰκτρὸν.
 φεῦ φεῦ.
 ὦ δεινοτάτας,
 οἴμοι μοι,
 πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·
 ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
 τὴν μηδὲν ἐς τὸ μηδέν, ὥς σὺν σοὶ κάτω
 ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
 ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ
 τοῦ σοῦ θανούσα μὴ' πολείπασθαι τάφου.
 τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμενούς. 1170

ΧΟΡΟΣ.

θνητοῦ πέφυκας πατρὸς, Ἥλέκτρα, φρόνει·
 θνητὸς δ' Ὀρέστης· ὥστε μὴ λῖαν στένε.
 πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν
 ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω. 1175

ΗΛΕΚΤΡΑ.

τί δ' ἔσχατος ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἥλέκτρας τόδε;

ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

ΟΡΕΣΤΗΣ.

οἴμοι ταλαίνης ἄρα τῇσδε συμφορᾶς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180

ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

55

ΗΛΕΚΤΡΑ.

οὗτοι ποτ' ἄλλην ἢ 'μὲ δυσφημείς, ξένε.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί μοί ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις ;

ΟΡΕΣΤΗΣ.

ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν.

1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων ;

ΟΡΕΣΤΗΣ.

ὁρῶν σὲ πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν ;

ΗΛΕΚΤΡΑ.

ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμηνας κακόν ;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δουλεύω βία.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῆδε προτρέπει βροτῶν ;

ΗΛΕΚΤΡΑ.

μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἔξισοί.

ΟΡΕΣΤΗΣ.

τί δρώσα ; πότερα χερσὶν ἢ λύμῃ βίου ; 119

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα ;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'· ὅς ῃν γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ὦ δύσποτμ', ὥς ὁρῶν σ' ἐποικτείρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἴσθ' ἐποικτείρας ποτέ. 120

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἤκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν ;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἂν, εἰ τὸ τῶνδ' εὖνον πάρα.

ΗΛΕΚΤΡΑ.

57

ΗΛΕΚΤΡΑ.

ἀλλ' ἐστὶν εὐνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πιθοῦ λέγοντι, κούχ' ἀμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενεῖου, μὴ 'ξέλῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

οὐ φημ' ἐάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν,
'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει· πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος ;

ΟΡΕΣΤΗΣ.

οὐκ ἔστι· τοῦ γὰρ ζώντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ ;

ΟΡΕΣΤΗΣ.

ψεύδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ.

ἦ ζῇ γὰρ ἀνὴρ ;

ΟΡΕΣΤΗΣ.

εἴπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἦ γὰρ σὺ κείνος ;

ΟΡΕΣΤΗΣ.

τῇνδε προσβλέψασά μου
σφραγίδα πατρὸς ἔκμαθ' εἰ σαφὴ λέγω.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς.



ΗΛΕΚΤΡΑ.

59

ΟΡΕΣΤΗΣ.

φίλτατον, ξυμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθέγμ', ἀφίκου ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθῃ.

1225

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν ;

ΟΡΕΣΤΗΣ.

ὥς τὰ λοιπ' ἔχouis ἀεί.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ὦ πολίτιδες,
ὄρατ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ.

ὀρώμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι
γεγεθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.

1230

στροφή.

ΗΛΕΚΤΡΑ.

ἰὼ γοναί,
γοναὶ σωμάτων ἐμοὶ φιλτάτων
ἐμόλετ' ἀρτίως,
ἐφηύρετ', ἤλθετ', εἶδεθ' οὓς ἐχρήζετε.

1235

ΟΡΕΣΤΗΣ.

πάρεσμεν· ἀλλὰ σὺ γ' ἔχουσα πρόσμενε.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν ;

ΟΡΕΣΤΗΣ.

σιγαῶν ἄμεινον, μή τις ἔνδοθεν κλῆη.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν Ἄρτεμιν
τὰν αἰὲν ἀδμήταν
τόδε μὲν οὐ ποτ' ἀξιώσω τρέσαι
περισσὸν ἄχθος ἔνδον
γυναικῶν δὲν αἰεί.

1240

ΟΡΕΣΤΗΣ.

ὄρα γε μὲν δὴ καὶ γυναιξὶν ὥς Ἄρης
ἔνεστιν· εὐ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

ὅτοτοτοῖ τοτοῖ,
ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον
οὐδέ ποτε λησόμενον ἀμέτερον
οἶον ἔφυ κακόν.

1245

1250

ΟΡΕΣΤΗΣ.

ἔξοιδα, παῖ, ταῦτ'· ἀλλ' ὅταν παρουσία
φράζη, τότε ἔργων τῶνδε μεμνήσθαι χρεών.

ἀντιστροφή.

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ
ὁ πᾶς ἂν πρέποι παρὼν ἐννέπειν
τάδε δίκᾳ χρόνος,
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

1255

ΗΛΕΚΤΡΑ.

61

ΟΡΕΣΤΗΣ.

ξύμφημι καὶ γῶ. τοιγαροῦν σῶζου τόδε.

ΗΛΕΚΤΡΑ.

τί δρῶσα ;

ΟΡΕΣΤΗΣ.

οὐ μή 'στι καιρὸς μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἀξίαν
γε σοῦ πεφηνότος
μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων ;
ἐπεὶ σε νῦν ἀφράστως
ἀέλπτως τ' ἐσείδον.

1260

ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοὶ μ' ἐπώτρυναν μολεῖν
— — — — —

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν
τὰς πᾶρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισε
ἀμέτερα πρὸς μέλαθρα, δαιμόνιον
αὐτὸ τίθημ' ἐγώ.

1265

1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὁκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ἰὼ χρόνῳ μακρῷ φιλτάταν
ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,
μή τί με, πολύπονου ὧδ' ἰδὼν

1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω ;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης
τῶν σῶν προσώπων ἀδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἢ κάρτα κἂν ἄλλοισι θυμοίμην ἰδών.

ΗΛΕΚΤΡΑ.

ξυναινεῖς ;

ΟΡΕΣΤΗΣ.

τί μὴν οὔ ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλαι,
ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν.
* * * * * ἔσχον ὄργαν
ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα
τάλαινα. νῦν δ' ἔχω σε· προῦφάνης δὲ
φιλτάταν ἔχων πρόσοψιν,
ἃς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

1285

ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με,
μήθ' ὥς πατρώαν κτῆσιν Αἰγισθος δόμων
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.
ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ·

1290

1295

οὕτω δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται
φαιδρῶ προσώπῳ νῶν ἐπελθόντοιν δόμους·
ἀλλ' ὥς ἐπ' αὐτῇ τῇ μάτην λελεγμένη
στένας· ὅταν γὰρ εὐτυχίσωμεν, τότε
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.

1300

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον
καὶ τοῦμὸν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς
πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτησάμην.
κοῦδ' ἄν σε λυπήσασα δεξαίμην βραχὺ
αὐτῇ μέγ' εὐρεῖν κέρδος· οὐ γὰρ ἂν καλῶς
ὑπηρετοίην τῷ παρόντι δαίμονι.

1305

ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὐ ; κλύων
ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,
μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσης ποθ' ὥς
γέλωτι τοῦμὸν φαιδρὸν ὄψεται κάρα.

1310

μίσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
καὶ πεί σ' ἐσείδον, οὐ ποτ' ἐκλήξω χαρᾶ
δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,
ἥ τις μὲν σε τῇδ' ὁδῷ θανόντα τε
καὶ ζώντ' ἐσείδον ; εἰργασαὶ δέ μ' ἄσκοπα·
ᾧσθ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὀρᾶν.
ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,
ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνη
οὐκ ἂν δυοῖν ἤμαρτον· ἥ γὰρ ἂν καλῶς
ἔσωσ' ἐμαυτήν, ἥ καλῶς ἀπωλόμην.

1315

1320

ΧΟΡΟΣ.

συγᾶν ἐπήνεσ'· ὥς ἐπ' ἐξόδῳ κλύω
τῶν ἔνδοθεν χωροῦντος.

ΗΛΕΚΤΡΑ.

εἴσιτ', ὦ ξένοι,
ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
δόμων ἀπώσαιοι' οὔτ' ἂν ἡσθείη λαβών.

1325

ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλείστα μῶροι καὶ φρενῶν τητώμενοι,
πότερα παρ' οὔδεν τοῦ βίου κήδεσθ' ἔτι,
ἢ νοῦς ἐνεστιν οὔτις ὑμῖν ἐγγενής,
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
τοῖσιν μεγίστοις ὄντες οὐ γινώσκετε ;
ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ κύρουν ἐγὼ
πάλαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
νῦν δ' εὐλάβειαν τῶνδε προὔθέμην ἐγώ.
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

1330

1335

ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι ;

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς· ὑπάρχει γὰρ σε μὴ γινῶναί τινα.

1340

ΟΡΕΣΤΗΣ.

ἡγγειλας, ὥς ἔοικεν, ὥς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.

ΗΛΕΚΤΡΑ.

65

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν ; ἢ τίνες λόγοι ;

ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων εἴποιμ' ἄν· ὥς δὲ νῦν ἔχει,
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἐστ', ἀδελφέ ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης ;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ ;

ΗΛΕΚΤΡΑ.

ποιῶ ; τί φωνεῖς ;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον
ὑπεξεπέμφθην σῇ προμηθία χερσίν.

1350

ΗΛΕΚΤΡΑ.

ἢ κείνος οὗτος ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσηῦρον πιστὸν ἐν πατρὸς φόνῳ ;

ΟΡΕΣΤΗΣ.

ὅδ' ἐστί· μή μ' ἔλεγχε πλείοσιν λόγοις.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
 Ἀγαμέμνωνος, πῶς ἦλθες ; ἦ σὺ κείνος εἶ,
 1355 ὃς τόνδε κάμ' ἔσωσας ἐκ πολλῶν πόνων ;
 ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων
 ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι
 ξυνών μ' ἔλθες οὐδ' ἔφαινες, ἀλλὰ με
 λόγους ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί ;
 1360 χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·
 χαῖρ'· ἴσθι δ' ὥς μάλιστά σ' ἀνθρώπων ἐγὼ
 ἤχθηρα ἀφίλησ' ἐν ἡμέρᾳ μιᾷ.

ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσῳ λόγους
 1365 πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,
 ἀλ' ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ.
 σφῶν δ' ἐννέπω γε τοῖν παρεστώτοιν ὅτι
 νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
 νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,
 1370 φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις
 ἄλλοισι τούτων πλείοσιν μαχούμενοι.

ΟΡΕΣΤΗΣ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
 Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
 χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδῃ
 1375 θεῶν, ὅσοι περ πρόπυλα ναίουσιν τάδε.

ΗΛΕΚΤΡΑ.

ἄναξ Ἀπολλων, ἵλεως αὐτοῖν κλύε,
 ἐμοῦ τε πρὸς τούτοιςιν, ἥ σε πολλὰ δὴ

ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερσί.
 νῦν δ', ὦ Δύκει' Ἀπολλων, ἐξ οἴων ἔχω
 αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων 1380
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,
 καὶ δείξον ἀνθρώποισι τὰπιτίμια
 τῆς δυσσεβείας οἷα δωροῦνται θεοί. |

στροφή.

ΧΟΡΟΣ.

ἴδεθ' ὅπη προνέμεται
 τὸ δυσέριστον αἶμα φυσῶν Ἀρης. 1385
 βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
 μετᾴδρομοι κακῶν πανουργημάτων ἄφυκτοι κύνες,
 ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ
 τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. 1390

ἀντιστροφή.

παράγεται γὰρ ἐνέρων
 δολιόπους ἀρωγὸς εἴσω στέγας,
 ἀρχαιοπλουτα πατρὸς εἰς ἐδῶλια,
 νεακόνητον αἶμα χειροῖν ἔχων· ὁ Μαίας δὲ παῖς 1395
 Ἑρμῆς σφ' ἄγει δόλον σκότῳ
 κρύψας πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμένει.

στροφή.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ἄνδρες ἀντίκα
 τελοῦσι τοῦργον· ἀλλὰ σίγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δῆ; τί νῦν πράσσουσιν;

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον 1400
λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἤξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ' ὅπως
Αἴγισθος ἡμᾶς μὴ λάθῃ μολὼν ἔσω.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

αἰαί. ἰὼ στέγαι
φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλοι;

ΧΟΡΟΣ.

ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οἴμοι τάλαιν'. Αἴγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛΕΚΤΡΑ.

ἰδὸν μάλ' αὖ θροεῖ τις.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ τέκνον, τέκνον, 1410
οἴκτειρε τὴν τεκοῦσαν.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν
ὥκτείρεθ' οὗτος οὐδ' ὁ γεννήσας πατήρ.

ΧΟΡΟΣ.

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
μοῖρα καθαμερία φθίνειν, φθίνειν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦμοι, πέπληγμαι.

ΗΛΕΚΤΡΑ.

παῖσον, εἰ σθένεις, διπλὴν.

1415

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦμοι μάλ' αὖθις.

ΗΛΕΚΤΡΑ.

εἰ γὰρ Αἰγίσθῳ γ' ὁμοῦ.

ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὑπὰὶ κείμενοι.
παλίσρρυτον γὰρ αἶμ' ὑπεξαιροῦσι τῶν
κτανόντων οἱ πάλοι θανόντες.

1420

ἀντιστροφή.

καὶ μὴν πάρειςιν οἶδε· φοινία δὲ χεῖρ
στάζει θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν.

ΗΛΕΚΤΡΑ.

Ὅρέστα, πῶς κυρεῖτε ;

ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

ΗΛΕΚΤΡΑ.

τέθνηκεν ἡ τάλαινα ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ
μητρῶν ὥς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

* * * * *

ΟΡΕΣΤΗΣ.

* * * * *

ΧΟΡΟΣ.

παύσασθε. λείσσω γὰρ Αἴγισθον ἐκ προδῆλου.

ΟΡΕΣΤΗΣ.

* * * * *

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄψορρον ;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ
τὸν ἄνδρ' ;

1430

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθὼς * * *

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,
νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὥς πάλιν.

1434

ΟΡΕΣΤΗΣ.

θάρσει· τελοῦμεν.

ΗΛΕΚΤΡΑ.

71

ΗΛΕΚΤΡΑ.

ἦ νοεῖς ἔπειγέ νυν.

1435

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τάνθαδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δί' ὧτ'ος ἂν παῦρά γ' ὥς ἠπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς
ὀρούση πρὸς δίκας ἀγῶνα.

1440

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις ;
σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος
χρόνῳ θρασείαν· ὥς μάλιστά σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

1445

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης.

ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι ; διδάσκέ με.

1450

ΗΛΕΚΤΡΑ.

ἔνδον· φίλης γὰρ προξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ κατέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῇ μαθεῖν ;

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα, καὶ μάλ' ἄζηλος θέα.

1455

ΑΙΓΙΣΘΟΣ.

ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα κἀναδεικνύναι πύλας
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὀρᾶν,
ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος
ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὀρῶν νεκρὸν
στόμια δέχεται τὰμὰ, μῆδ' ἐπὶ βίαν
ἐμοῦ κολαστοῦ προστυχὼν φύσῃ φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τὰπ' ἐμοῦ· τῷ γὰρ χρόνῳ
νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμι' ἄνευ φθόνου μὲν οὐ
πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.

1466

χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βιάσταξ'. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν,
τὸ ταῦθ' ὁρᾶν τε καὶ προσηγορεῖν φίλως.

1470

ΛΙΓΙΣΘΟΣ.

ἀλλ' εὖ παραινεῖς κάπιπιέισομαι· σὺ δέ,
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὔτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

ΛΙΓΙΣΘΟΣ.

οἴμοι, τί λεύσσω ;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ ; τίν' ἀγνοεῖς ;

1475

ΛΙΓΙΣΘΟΣ.

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων ;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι
ζῶντας θανούσιν οὔνεκ' ἀνταυδᾶς ἴσα ;

ΛΙΓΙΣΘΟΣ.

οἴμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
ἔδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ.

1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὦν ἄριστος ἐσφάλλον πάλαι ;

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δειλῆαιος. ἀλλὰ μοι πάρες
καὶν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφε, μηδὲ μηκύνειν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων
1485 θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;
ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανὼν πρόθεσ
ταφεῦσιν, ὧν τόνδ' εἰκὸς ἐστὶ τυγχάνειν,
ἄποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν
1490 μόνον γένοιτο τῶν πάλαι λυτήριον.

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἴσω σὺν τάχει· λόγων γὰρ οὐ
νῦν ἐστὶν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν
τοῦργον, σκότου δέι, κοῦ πρόχειρος εἰ κτανεῖν;

ΟΡΕΣΤΗΣ.

μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες
1495 πατέρα τὸν ἄμουν, ὡς ἂν ἐν ταύτῳ θάνης.

ΑΙΓΙΣΘΟΣ.

ἦ πᾶς ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'. ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας.

1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἥ δ' ὁδὸς βραδύνεται·
ἀλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε ;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἡδονὴν
θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χρὴν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολυ

1505

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρέως, ὡς πολλὰ παθόν
δι' ἐλευθερίας μόλις ἐξῆλθες
τῇ νῦν ὁρμῇ τελεωθέν.

1510

NOTES.

NOTES.

παιδαγωγός, one who was partly a tutor, but more an attendant and guardian. This office was intrusted, in a Greek family, to one of the most faithful and capable of the slaves. He took charge of the sons, from their sixth to their fourteenth year, and it was his duty to guard them from evil rather than to impart instruction. The trainers of their minds were called διδάσκαλοι; of their morals, παιδονόμοι.

1-120. **πρόλογος** = μέρος ὅλον τραγῳδίας τὸ πρὸ χοροῦ παρόδου (Arist. *Poet.* 12. 25), *all that part of a tragedy which precedes the first entrance of the chorus.*

Scene: Mycenæ, before the palace of the Pelopidæ. *Time*: early morning. *Enter* the PÆDAGOGUS, ORESTES, PYLADES. — *Pædag.* The time has come to fulfil the purpose for which I once bore you from this house, — to avenge your father. Lay your plans with Pylades before any one is astir. — *Orest.* These are our plans: you shall enter the house first and report my death; in this way you can learn how things stand; then Pylades and I will arrive with a funeral urn. Do I hear Electra's voice? Shall we listen? — *Pædag.* Apollo enjoined libations at Agamemnon's grave; obey the god first. That is the best omen of success.

1. **στρατηγήσαντος** (G.* 276, 1; C. 678; H. 785; Cur. 578).

2. **παῖ**, i. e. Orestes. Since the murder of his father by Clytæmnestra he had been living at the court of Strophius, King of Phocis, who had married Anaxibia, the sister of Agamemnon; and he had now returned to Argos to avenge his father's death.

* G. stands for Goodwin's Grammar; C. for Crosby's Grammar, Revised Ed.; H. for Hadley's Grammar; Cur. for Curtius' Grammar, edited by Dr. Wm. Smith, Harper's Ed.

3. *ὄν*, genitive of desire, since *πρόθυμος ἦσθα* = *ἐπεθύμεις* (G. 171, 2; C. 432; H. 576; Cur. 420).

4-10. From the front of the palace at Mycenæ as standing-point three things are pointed out: (1) The vale of Argos generally, v. 4, note. Mycenæ was at its N. W. end. (2) The Lyceum at Argos, v. 7, five or six miles off S. W. S. (3) The Heræum, about two miles off E. S. E. See Clark's *Peloponnesus*, p. 72: "(Sophocles) wanted to produce an effect by bringing Argos, Mycenæ, and the Heræum within the compass of a single *coup d'œil*..."

4. *Ἄργος*: the district, not the town. For (1) it seems natural to begin by reminding the exile that he is in his own *land* again. In v. 67, Orestes invokes first his *πατρώα γῆ*, and then, v. 69, his *πατρῶν δῶμα*. Mycenæ being his *town*, the *town* of Argos would scarcely have been the foremost object of his desire. (2) In v. 5, *ἄλσος* might no doubt be said of the town; but in reference to Io, "the tormented wanderer," it seems more appropriate to the region at large. (3) It is true that, at the time when Sophocles wrote, *Ἄργος* usually meant *the town*, ἡ Ἀργεῖα, *the district*. But Homer's use of it, to represent sometimes the district, and sometimes even all continental Greece, had steeped the word in large meanings. Even Thucydides falls into the old usage, VI. 105: *Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον*, *the Lacedæmonians made an incursion into Argos*, i. e. *the district*. — *οὐπόθεις* = *δ' ἐπόθεις*, imperfect, v. *ποθέω*. — *τόδε* is the subject of *ἐστὶ* understood.

5. *τῆς οἰστοπλήγος ἄλσος*, *the solemn haunt of the vexed wanderer*, i. e. Io, the first priestess of Hera in Argos, whose father Inachus established this worship for his people. Zeus loved Io; but by reason of Hera's jealousy he changed her into a white heifer, whom Hera tormented by an æstrus and drove from land to land. *ἄλσος*, the hallowed scene of her visitation by Hera. Io says (Æsch. *P. V.* 694): *ἦσσαν πρὸς εὐποτόν τε Κεγχρείας ῥέος, Δέρνῃς τε κρήνην*, *I leaped towards the sweet flowing stream of Cenchreæ (between Argos and Tegea) and the fountain of Lerna*.

7. *ἀγορὰ Δύκειος*, i. e. the Agora at Argos, with the *Δύκειον* on one side of it. Thuc. v. 47, *ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίων μὲν ἐν πόλει, Ἀργείους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ*, *to record upon a stone column in the city the names of the Athenians, but the names of the Argives in the Agora in the temple of Apollo*. In the earliest times the

Agora was simply an open place close to the palace of the king, or, in maritime towns, by the sea-shore. It must have been used very early, for Homer often mentions it. "Out of this simple arrangement arose the magnificent *ἀγορά* of later times, which consisted of an open space, enclosed by porticos or colonnades, divided into separate parts for the various occupations which were pursued in it; adorned with statues, altars, and temples; and built about with edifices for the transaction of business and for the administration of justice" (Smith's *Dict. Antiq.* p. 33 ff). The Agora of Argos was near the centre of the city. — **Λύκειος**, Apollo the Destroyer: *Æsch. Theb.* 132, καὶ σὺ Λύκει' ἀναξ λύκειος γενοῦ στρατῷ δαΐφ, and thou, *Lycæan King*, be *Lycæan* (i. e. a very wolf) towards the hostile host. Local legends connected λύκειος with λύκος, since Apollo was the protector of shepherds and their flocks; hence, his epithet *λυκοκτόνος*. At Delphi a brazen wolf stood near the great altar (Paus. X. 14. 7). At Argos the victory of a wolf over a bull was the omen which had given the sovereignty to Danaus (Paus. II. 193). The hero Lycus at Athens (*Ar. Vesp.* 389) was perhaps connected with this cultus of Apollo Λύκειος. Müller (*Dor.* II. 6, § 8) ingeniously, but not with great probability, derives the name from λύκη, *lux*, whence *λευκός*; *ἀμφιλύκη νόξ*, *gray of morning* (*Il.*); *λυκάβας*, *course of light, year* (*Od.*); *λυκανγῆς*, *dawn* (*Lucian*); *λυκόφως*, *twilight* (*Ælian*); and perhaps *λυκηγενής* (epith. of Apollo, *Il.* IV. 101). But Λύκειος, *Lycian-born*, was a distinct surname of the god. Pind *P.* I. 39, Λύκειε καὶ Δάλου ἀνάσσω Φοῖβε. Pausanias (II. 24, § 1) describes this temple of Apollo as far the finest in Argos. Tradition made Danaus its founder. If this statement is true, it must have been a superb structure; for Argos was so rich in temples and statuary that it became the seat of one of the most celebrated schools of art in Greece. It was the home of Ageladas, the teacher of Phidias and Myron, two of the greatest sculptors of Greece. Music was cultivated among them to such a degree that Herodotus (III. 131) regarded the Argives as the best musicians in Greece. — οὗξ = ὁ ἕξ. — ἀριστερᾶς, sc. *χειρός*.

8. **ναός**: the ancient Ἡραῖον stood on a rocky slope at the base of the mountains which shut in the Argive plain on the east. It was burnt down 423 B. C. (15 years after the prob. date of this play). Thuc. IV. 133: "The temple of Hera in Argolis was also burnt down in the same year, in consequence of the priestess Chrysis having

placed a lighted torch near the garlands, and then fallen asleep (*ἐπικαταδαρθούσης*); so that, before she was aware, the garlands had caught fire and were in a blaze. Chrysis, fearing the Argives, fled the same night to Phlius; and the Argives, in accordance with the established rule, appointed another priestess, by name Phænis." Io was said to have been priestess here (*κληδοῦχος* "Ἥρας, *Æsch. Supp.* 291). The new Heræum stood a little below the site of the ancient temple. It was seen by Pausanias (II. 17) circ. 180 A. D. The site of it was fully identified by Gen. Gordon by some excavations made there in 1831. — *οἱ δ' ἱκάνομεν*, *whither we have come* (G. 200, N. 3; C. 612; H. 698; Cur. 486, Obs.).

9. *Μυκήνας*: the town stood at the N. W. end of the plain of Argos, on a rocky platform shut in between two heights of the mountain chain. "The platform, thus impregnable on three sides, and commanding, from its position, an abundant supply of water from the natural drainage of the hills, unites those indispensable requisites which the earliest inhabitants of Greece always sought in the sites of their cities. If there were not one stone left upon another, we might yet affirm with certainty that a city had once stood there." The palace, in front of which this scene was laid, is one of the most ancient in Greece, and its massive walls were believed to be the work of the Cyclops. Its ruins are extensive, and the gate of the lions (undoubtedly represented in the scenery of this play) contains the oldest extant specimens of Grecian sculpture; so old, in short, that "they stand to the art of Greece somewhat as the *Iliad* and *Odyssey* do to their literature; the one the only extant specimens of the plastic skill of the mythical era, and the other the only genuine memorials of its chivalry and song." See Smith's *Dict. Geog.*, p. 381 ff; Leake's *Morea*, Vol. II. p. 368 ff; Clarke's *Peloponnesus*, p. 79. — *πολυχρύσεος*: the Homeric epithet of Mycenæ (*Il.* xi. 46), which is also called (*Il.* II. 569) *εὐκτρίμενον προλιθρον*; IV. 52, *εὐρύγυια*. Paus. II. 15: "In the ruins of Mycenæ is a fountain called Perseia, and underground buildings of Atreus and his children, where they kept their treasures." The supposed treasuries are called "ovens" by the modern Greeks, and by the ancient Greeks were probably used as treasuries and tombs. These subterranean buildings are near the ruins of the old palace; they are built of stones of very large size and are still in excellent preservation (Clarke's *Pelopon-*

neus, p. 79). In 468 B. C. the Dorians of Argos took Mycenæ by blockade, its massive walls (Κυκλώπων βάθρα, Eur. *H. F.* 944) having defied assault. Thenceforth the place was desolate. Thucydides (I. 10) notices it as looking insignificant (μικρόν) for its old renown. — *φάσκαν... ὄραν*, *deem that thou seest*; infin. for imperative (G. 269; C. 670; H. 784; Cur. 577). This idiom has always a dictatorial or at least sententious tone, not unsuited here to the elderly henchman, long accustomed to edify his young charge.

10. *πολύφθορον δῶμα*, *the house of many deaths*. Atreus and Thyestes slew their brother Chrysippus; Atreus slew his own son Pleisthenes, and then the children of Thyestes; Agamemnon, the son of Pleisthenes, was slain by Ægisthus, the son of Thyestes, and Clytæmnestra. — *Πελοπιδῶν*, descendants of Pelops, King of Elis, who gave his name to the southern peninsula of Greece.

11. *ἐκ, after*; but on the same day, v. 1132. Pindar says, *φονευομένου πατρός*.

12. *πρὸς... λαβών*, *having received you from the hands of your own sister*, for *ἡ δμῆμος* is not necessarily *κασιγνήτη*.

13. *ἦνεγκα*, 1 aor. v. *φέρω* — *ἐξεθρεψάμην*. *ἐξέθρεφα* would have been more usual; thus, Eur. *El.* 488, the *πρέσβυς* says of Electra, *ἦν ποτ' ἐξέθρεψ' ἐγώ*; Eur. *Cycl.* 142, Silenus says of Maron, *ὃν ἐξέθρεψα παῖδα*.

14. *τοσόνδ' ἐς ἡβης* (G. 168; C. 416; H. 559, c; Cur. 412): Soph. *O. C.* 1138, *ἐς τόδ' ἡμέρας*; *O. T.* 135, *πῶς ἐς τόδ' ἂν τόλμης ἔβη*. For position of *ἐς*, cf. Soph. *O. C.* 126, *ἄλσος ἐς τᾶνδε*. *ἡβη*: at Athens 14, at Sparta 18 years of age. — *πατρί* (G. 185, 184, 3; C. 453; H. 597; Cur. 431, a). — *φόνου* (G. 173; C. 429; H. 577; Cur. 422).

16. *Πυλάδῃ*: Pylades was the son of Strophius, at whose court Orestes had been reared, and the two youths had formed the closest friendship. After Orestes had avenged his father's death, he gave his sister Electra to Pylades in marriage; and Pausanias (II. 16, § 5) mentions their tomb at Mycenæ. In this play he is a mute character, otherwise in the latter part there would have been four speaking actors, whereas never more than three were allowed. — *ἐν τάχει βουλευτέον*, *it must be quickly decided*.

17. *ἡμῖν*: Sophocles has *ἡμῖν* for *ἡμῖν* twenty-six times (Ellendt, *Lex.*); Æschylus prob. in *Eum.* 329, *λάχῃ τὰδ' ἐφ' αἰὼν ἐκράνθη*; Euripides never.

18. ἑφα: the sights and sounds of early morning fitly herald the action of this play, in which Φοῖβος the Purifier at length drives the dark Erinnys from the house, — in which the παννυχίδες (v. 92) of Electra's sorrow are at last turned to joy. Throughout the drama, as in its opening scene, we feel that the black night of stars has waned, and that the powers of light are in the ascendant. — *κινεῖ σαφή*, *wakens into clearness*; *σαφή* proleptic. So v. 13, ἐξεθρεψάμην... τιμωρόν; cf. v. 68; Æsch. *Ag.* 1258, εὐφημον, ὦ τάλαινα, κοίμησον στόμα, *hush thy lips into holy silence*; Soph. *Ai.* 517, καθεῖλεν Ἀϊδου θανάσιμους ολκήτορας, *brought them low, to dwell in Hades in their death*; Pind. *P.* I. 52, σὺν δ' ἀνάγκῃ μιν φίλον ἔσανεν, *courted him, to make him a friend*.

19. ἄστρων εὐφρόνη, *the night of stars*, i. e. *the starry night*. Cf. Soph. *Ant.* 114, χιώνος πτέρυγι, *a snowy wing*; Eur. *Phœn.* 1574, τραύματα αἵματος, *bloody wounds*; Soph. *El.* 758, σῶμα σποδοῦ, *a body reduced to ashes*. This seems to be a genitive of characteristic (C. 435; H. 568). εὐφρόνη, euphemistic word for νύξ, derived from εὐφρων, and meaning lit. *the kindly time*, showing how necessary it was for the Greeks to use words which had no gloomy associations connected with them. — ἐκλείπειν: ἐλλείπω (intrans.) takes a genitive, e. g. χρημάτων, Thuc. I. 80; ἐκλείπω never.

20. ἐξοδοιπορεῖν (G. 274; C. 703, d; H. 769; Cur. 565). — στέγης (G. 174; C. 404; H. 580; Cur. 419, e).

21. ξυνάπτετον, present imperative 2 pers. dual, v. συνάπτω. Brunck, ξυναπτέον, on the ground that Orestes in fact discusses his plans with the Pædagogus, not with Pylades. Rather, Orestes announces to the Pædag. (v. 29) plans which did not need to be discussed, for they were already formed. "I will tell you," he says, "what has been determined," i. e. what "we" (v. 28, "Pylades and I") have decided upon. The ἀνὴρ πρόσπολος (v. 23) remains in the background throughout, encouraging, as here, or admonishing, as at v. 1326, but leaving the plan and conduct of the enterprise to his masters.

21. ὡς ἐνταῦθ' ἐμέν: the Medicean MS. (Laur. A.) has ἐμέν, for which some others have ἐσμέν. For ἐμέν the only authority is Callimachus (flor. 250 B. C.), quoted by Herodian περὶ μονήρους λέξεως (On Singularities of Diction), p. 24. 3. Dind. now reads, on his own conjecture, ἐβης for ἐμέν. Nauck proposes, instead of ἐνταῦθ' ἐμέν, ὡς καθέσταμεν or ὡς βεβήκαμεν. The true reading I believe to be ὡς, ὡς ἔσταμεν, | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρός. A commentator, who wished to

supply an antecedent to *ἴνα*, wrote *ἐνταῦθα* in the margin; thence it crept into the text, and *ἴνα* was thrust into the next line; the rejection of *ἔστι* being made easier by its resemblance to *ἐτι*. The letters *τα* of *ἔσταμεν* dropping out gave rise to the *έσμέν*, which is probably an older mistake than *έμέν*. Cf. *O. T.* 1442, *οὕτως ἐλέχθη ταῦθ'· δμῶς δ', ἵ' ἔσταμεν | χρείας, ἀμεινον ἐκμαθεῖν τί δραστήον, so this was said; but yet in the emergency wherein we stood it were better to learn what must be done.*

22. *ἵν'...ἀκμή*, where there is no longer any chance for delay, but it is the very time to act: *ὀκνεῖν* (G. 261; C. 663; H. 767; Cur. 562).

23, 24. *ὤς...γεγώς*, how plainly you show me that you are true to us; *σημεῖα φαίνεις=δηλοῖς: γεγώς* (G. 280; C. 677; H. 799; Cur. 593).

26. *ἐν τοῖσι δαίνοισι*, in dangers. Thuc. II. 40, *οἱ τὰ τε δεινὰ καὶ τὰ ἡδέα σαφέστατα γινώσκοντες*, knowing most clearly the dangers and pleasures. For other senses of *τὰ δεινὰ*, see Thuc. II. 77, *ἀπὸ τῶν παρόντων δεινῶν*, with their (the besiegers') present means of attack. Soph. *Ant.* 334, *πολλὰ τὰ δεινὰ*, wonders are many.

27. *ὥσαύτως δέ*: the apodosis in similes is often introduced by *δέ*: Soph. *Ant.* 424, *ὥς θταν...ὀρφανὸν βλέψῃ λέχος, — οὕτω δὲ χαῖτη*, as when...it beholds its nest bereft of its young, so also she, &c.

28. *ἐν πρώτοις ἔπει*, art foremost to assist (lit. *dost follow among the first*).

31. *καιροῦ τυγχάνω*, hit the mark. *καιρός* (prob. fr. *κείρω*, as *tempus* fr. *temno*, Donalds. *N. Crat.*, § 171) = (1) due measure; (2) a critical point; Æsch. *Ag.* 356, *πρὸ καιροῦ*, short of the mark. For syntax of *καιροῦ* (G. 171; C. 426; H. 574, c; Cur. 419, b). — *μεθάρμοσον*, 1 aor. act. v. *μεθαρμοίω*.

32, 33. *γάρ* merely prefaces the narrative. — *μάθοιμ'* (G. 216; C. 624; H. 739; Cur. 532).

34. *ἀροίμην*, 2 aor. mid. v. *αἶρω* (G. 232, 4; C. 641, b; H. 757; Cur. 555). Brunck prefers to call *ἀροίμην* fut. opt. — *πάρα*: observe its accent (G. 23, 2; C. 785; H. 102; Cur. 90).

35. *χρηῖ*, prophecies. Ind. pres. 3 sing. *χράω, χρήσω, ἐχρησα*, to give an oracle; aor. pass. *ἐχρήσθην*, Soph. *O. C.* 356. For *χρήσθαι*, to consult an oracle, Herod. I. 53, *ἐχρέωντο τοῖσι χρηστηρίοις*. Four verbs ending in *αω* were constantly used in Attic with the Doric contraction into *ῆ* instead of *ᾱ*: *διψάω, ζάω, πεινάω, χράω*. Also, four rarer verbs: *ἰμάω, κνάω, σμάω, ψάω*. — *τοιαῦτα...ῶν*: cf. *Il.* VII. 231,

ἡμῖς δ' εἰμὲν τοιοῖοι ὅς ἂν σέθεν ἀντιδίσαιμεν, *we are such as can oppose you*. Soph. *Ant.* 691, λόγοις τοιοῖτοισι οἷς σὺ μὴ τέρψει κλύων, *such words as you will not be pleased to hear*. For syntax of ὅς (G. 171, 2; C. 432; H. 576; Cur. 420). — πεύσει, fut. mid. v. *πυνθάνομαι*. — τάχα, *anon*. It serves to mark a momentary pause, — to inflict an instant of suspense before the thrilling θέσφατον.

36. ἄσκειον, κ. τ. λ., *that alone (αὐτὸν), unaided by arms or numbers, I should snatch by stealth the lawful vengeance of my right hand*. Contrast with this the tenor of the Æschylean oracle (*Cho.* 264, *Eum.* 444): There, Orestes is threatened; here, he is simply instructed; there, the god himself indirectly admits that Orestes has no cause to falter; here, no such faltering is contemplated. For Æschylus conceived the claim of Agamemnon on Orestes as in conflict with the claim of Clytæmnestra, — a conflict ultimately solved on the hill of Ares. In the view of Sophocles, the mother's claim stands forfeited; the father's claim is left absolute and paramount. — αὐτόν, *alone*, i. e. without the help of another. — ἄσπιδων = ὀπλιτῶν. For its syntax (G. 180, N. 1; C. 436, R. B, b; H. 584, b; Madv. 63. 1). Cf. Eur. *Phæn.* 78, πολλὰν ἀθροίσας ἄσπιδ' Ἀργείων, κ. τ. λ., *having assembled a large army (lit. many a shield) of Argives*.

37. χειρός: to be taken with σφαγὰς; cf. v. 476, δίκαια χερῶν κράτη. χειρός is opposed to ἄσπιδων, *by the stroke of my own arm, not with shields and spears*; αὐτόν is opposed to στρατοῦ, *alone, not with a host*.

38. ὅτε = ἐπειδή, *since*. In this sense, usu. with perfect: Soph. *Phil.* 427, ὅτε... τεθνᾶσι, *since they are dead*; Soph. *El.* 1318, ὅτε... ἐξήκει (= ἐλήλυθας), *since they have come*; but with aorist in sense of perfect, Soph. *Ant.* 170, ὅτ' οὖν ὤλοντο... θρόνους ἔχω, *since they are dead... I occupy the throne*.

39. μολών, 2 aor. act. v. βλώσσω. — εἰσάγῃ (G. 232, 3; C. 641; H. 758, 759; Cur. 537).

40. ἔσω (G. 182, 2; C. 445, c; H. 589; Cur. 425). — ἴσθι = μάθανε, *learn*.

41. ἀγγελίης (G. 216; C. 624; H. 739; Cur. 531).

42. χρόνῳ: two things favor your incognito; the long interval (χρόνος) since you were last here, and the actual change (γῆρας) in your appearance (lit. *for they will not know you by reason of your age and your long absence*). γῆρά and χρόνῳ do not depend upon ἡρθισμένον,

but are causal datives (G. 188 ; C. 466, 1, a ; H. 611 ; Cur. 439), cf. Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, *fearing the Athenians on account of what had occurred*.

43. ὑποπτεύουσιν : only one MS. has ὑποπτεύσωσι. Cf. Soph. O. C. 450, οὔτι μὴ λάχωσι...οὐδέ σφιν...δνησις ἤξει, *neither can they gain (me)...nor shall any happiness come to them*. — ἡνθισμένον, *with this silver hair*. Cf. Erinna, frag. 3, in Bergk, *Poet. Lyr.* p. 702, πανπολόγοι πολιαί, καὶ γήραος ἀνθεα θνατοῖς, *scanty gray hairs, which are the flowers of old age for men*.

44. χρῶ, present imperative mid. v. χράομαι.

45. ἀνδρός : nearly = τίνος, but more respectful ; Herod. VIII. 82, τῆς ἦρχε ἀνὴρ Παπλίτιος, *which a certain Paplitius commanded* ; Soph. Ai. 817 (Ajax speaking of Hector, a well-known but hated name, to be named with distant courtesy by a Greek captain), δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ | μάλιστα μισηθέντος, *the gift of Hector, one (ἀνδρός) whom I especially detest of those foreigners*. — Φανοτεύς : in Hom., Strab., and Paus., Πανοπεύς ; in Thuc. IV. 89, Φανοτεύς. He was the eponymous hero of the Phocian town Πανοπεύς or Φανοτεύς, near the Boeotian frontier, on the road from Daulis to Chæronea. There is a special point in the use of his name here. He was the brother of Crisus, eponymous hero of Crisa. Between the brothers, said the legend, there was deadly feud ; before birth they had struggled in the womb. Now Crisa is the seat of amity to Agamemnon ; Apollo, its god, is his avenger ; Strophius, its king, his ally ; Pylades, the son of Strophius, is the sworn friend of Orestes. Hence Phanoteus, the foe of Crisus, is ranged with Ægisthus and Clytæmnestra, the foes of Agamemnon.

46. τυγχάνει, sc. ὢν (G. 279 ; C. 677 ; H. 796 ; Cur. 590). — δορυξένων, *spear-friends*. In Æsch. and Soph. this word seems to designate a state alliance under a special aspect, — as a personal relation between the contracting chiefs. Thus in Soph. O. C. 632, Θεᾶς, the representative of Athens, welcomes Œdipus, the representative of Thebes, as one for whom the δορύξενος ἐστία is always ready. Cf. Æsch. Cho. 553, ξένος τε καὶ δορύξενος, i. e. a ξένος in both the simple and the complex sense. There is no authority for Plutarch's notion (*Quest. Græc.* § 18) that a ransomed prisoner-of-war and his ransom were properly δορύξενοι (e. g. Glaucus and Diomedes).

47. δρκῶ, i. e. ἀγγέλλε δρκῶ, προστιθεῖς (δρκον), *dative of manner*.

48. τέθνηκ' (G. 200, N. 6 ; C. 268, 600 ; H. 712 ; Cur. 503).

49. ἀναγκαίως τύχης, *a fatal accident*. ἀναγκαίως connected with the supreme necessity of death. Cf. Eur. Iph. A. 511, ἀλλ' ἤκομεν γὰρ εἰς ἀναγκαίως τυχάς, *for we have come into fatal circumstances*.

50. ἰστάτω, 2 perf. act. imper. v. ἴστημι.

51. τύμβον, object of στέφαντες. — ὡς ἐφίετο, *as commanded by Apollo*.

52. καρατόμοις χλιδαῖς, *the glory of severed hair*. Eur. Phœn. 223, ἐπιμένει με κόμης ἐμὰς δεῦσαι, παρθένιον χλιδάν, *awaits me to bathe my hair, my virgin pride*. At v. 900 Chrysothemis finds on the edge of the tomb νεώρῃ βόστρυχον τετμημένον, *a lock freshly severed*. Hair torn or cut from the forehead was placed on the tomb to indicate the grief of the bereaved. In Æsch. Cho. 6, Orestes brings a πλόκαμος θρεπτήριος for the river Inachus, and a πλόκαμος πενθητήριος for his father. — λοιβαῖσι : the libations were made both with wine and water.

53. ἄσπορρον πάλιν, *back again*; Il. v. 257, πάλιν αὖτις; Soph. Phil. 942, αἰθῖς αἰ πάλιν. Cf. Ar. Nub. 975, εἰτ' αἰ πάλιν.

54. τύπωμα, κ. τ. λ., *with an urn of moulded brass supported in our hands*. ἡρμένον, perfect pass. part. with mid. signif. v. αἴρω; Dem. Pantæn. p. 967, ἀπηλλαγμένος, *having given a release (ἀφεςιν)*, and ἰδ. δεδικασμένος, *having gone to law*.

55. που (to be taken with καὶ σὺ), *which you too, I think, know*, &c. Cf. v. 948, παρουσίαν μὲν οἶσθα καὶ σὺ που φίλων, *in regard to the presence of friends you too, I think, know*. If μοι is read instead of που, it must be taken with οἶσθα, as nearly = *σύννοισθά μοι*. The enclitic μοι could not depend on κεκρυμμένον which follows it.

56, 57. λόγῳ : Eur. Phœn. 1005, κλέψας λόγοισιν ὥσθ' ἂ βούλομαι τυχεῖν, *having discussed with words so as to obtain my wishes*. — ἤδειαν... δέμας, *we may bring them the pleasant report that my body is destroyed* (lit. *is clean gone*). — φέρομεν (G. 216 ; C. 624 ; H. 739 ; Cur. 531). The principal verb is ἤξομεν, v. 53. Most of the MSS. have φέρομεν, which would depend on κεκρυμμένον as = ὃ ἐκρύψαμεν.

59, 60. τί με λυπεῖ; lit. *what grief is this for me*, being nearly equivalent to *what grief is in store for me*, i. e. τί με λυπήσει. — ὅταν, κ. τ. λ., *when dead by word, by deeds I live again, and gain renown* (G. 232, 3 ; C. 641 ; H. 758, 759 ; Cur. 557). For σωθῶ, cf. v. 1228,

ὁρᾷτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον :

"Look here on this Orestes, dead indeed
In feigned craft, and by that feigning saved." — PLUMPTRE.

— **ἔργοισι**, answering to λόγῳ. Cf. Soph. *O. C.* 782, λόγῳ μὲν ἐσθλὰ τοῖσι δ' ἔργοισιν κακά, *in words noble, but in deeds base.*

61. **δοκῶ μὲν**, I think, not I think. Cf. Æsch. *Eum.* 84 (Apollo says to Orestes, οὗτοι προδώσω, *I will not give you up*), καὶ γὰρ κταρεῖν σ' ἐπεισα μητρῶν δέμας — not, for I persuaded you to kill your mother, but, for you were *persuaded* by me to kill your mother. The Greeks sometimes emphasized the *verbal* notion, where we should emphasize the *personal* notion. — **κακόν**, *ill-omened*; Eur. *Hel.* 1050, ΕΛ. βούλει λέγεσθαι, μὴ θανῶν, τεθνηκέναι; MEN. κακὸς μὲν ὄρνις. Helen. *Are you willing to be reported dead, when not dead?* Menelaus. 'T is a bad omen (lit. an ill-omened bird).

62. **τοὺς σοφοὺς**: the special allusion, if such be meant, is unknown.

63. **λόγῳ, κ. τ. λ.**, *falsely dying by report.*

64. **ἐκτετίμηνται**, *forthwith they are in more perfect honor.* For the tense, cf. Plat. *Phæd.* 80 D, ἡ δὲ ψυχὴ ἀρα... ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσσηται καὶ ἀπόλωλεν, *can then the soul, when separated from the body, be at once scattered and destroyed?*

65. **ἄπο**, *with the help of*; *Il.* XXIV. 605, τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιῶτο, *Apollo slew them by the help of the silver bow.*

66. **ἐχθροῖς**: join **δεδορκότ' ἐχθροῖς** (dativ. incommodi) (G. 184, 3; C. 453; H. 597; Cur. 431), *resurgent to the terror of my foes.* — Schneid. puts a comma after **δεδορκότ'**, making **δοτρον** a *baleful star*. But the words **δοτρον ὥς λάμψειν** speak of a bright and happy splendor, which shall dispel "the folds of abhorred and sunless gloom that wrapped the house at its master's death" (*Æsch. Chæ.* 45).

67, 68. **ἐγγύριοι**, *native.* — **εὐτυχούντα**, i. e. ὥστε εὐτυχεῖν, *so that I may be fortunate.* Cf. *κινεῖ σαφῆ*, v. 18 and note.

69, 70. **σοῦ, κ. τ. λ.**, *for sent by the gods I come to purify you righteously* (lit. in accordance with justice) (G. 188; C. 467; H. 608; Cur. 441). — **καθαρτῆς**: Ægisthus and Clytæmnestra were defiled with murder; they had not absented themselves for the usual year after their crime, but had continued, unabsolved, to use the public altars (*ib.* v. 625), and to pour the *παρέστιοι* *λοιβαί* to the domestic Zeus Herceius (Soph. *El.* 269). Their presence was a *μiasma* to Mycenæ, and chiefly to the house in which they dwelt. Of such *μιάσματα*,

Apollo is the purger, *δωμάτων καθάρσιος*, *purger of homes*, *Eum.* 63; and as his agent, Orestes is *καθαρτής*.

71, 72. ἀποστελιθε (G. 254; C. 628; H. 723, a; Cur. 510, 518). — ἀλλ' ἀρχέπλουτον, κ. τ. λ., sc. καταστήσατε, *but* (establish me) *as lord of ancient wealth and restorer of my house*. Cf. v. 436 (δός included in κρύψον); v. 650 (δός included in ἐφῆς); Herod. VII. 104, οὐκ ἔων φεύγειν ἀλλ' ἐπικρατέειν, *not permitting them to flee, but to conquer*.

73, 74. σοί (G. 184, 2; C. 457; H. 595, b; Cur. 430, b). — βάντι, *when gone*, agrees with σοί. — τὸ σὸν φρουρῆσαι χρέος, *to be observant of thy duty*.

75, 76. καιρὸς, κ. τ. λ., *for the time has come, which is for men the mightiest master of every act*.

78. καὶ μὴν, *now methought*, &c., — with just so much of adversative force as is implied in starting a new subject. — θυρῶν, *I seemed to hear within the doors the sound of some handmaid moaning grievously*. The genitive can denote the quarter from which an object strikes the senses, though the object itself be stationary. Cf. v. 900, ἐσχάτης ὀρῶ πυρᾶς...βόστρυχον, *I see upon* (lit. *from the quarter of*) *the edge of the mound a lock of hair* (G. 182, 2; C. 445, c; H. 589; Cur. 425). — τινός (G. 171, 2; C. 432; H. 576; Cur. 420).

81. μέινωμεν: deliberative subj. after θέλεις or βούλει (G. 256; C. 647; H. 720, c; Cur. 511). — γόνων (G. 171, 2; C. 432; H. 576; Cur. 420).

82. Λοξίου: Apollo's epithet of Loxias has usually been derived from λοξός (slantwise), i. e. the ambiguity of his oracles; but it is better to refer it to λέγειν, as uttering the will of Jove. — τά, same construction as μῆδέν, i. e. obj. of ἔρδειν.

83. κάπῳ τῶνδ' ἀρχηγεῖν, *from these things take our auspices*; alluding to Ἀπόλλων Ἀρχηγέτης, — the leader of adventurers, the founder of colonies, — a title dating from the Dorian conquest of Peloponnesus, Müller, *Dor.* bk. 2, ch. 3, § 2. Cf. Callimachus, *Hym. Apoll.* 55, Φοῖβος αἰεὶ πολίεσσι φιληδεῖ | κτισομένης, *Phœbus ever takes delight in the founding of cities*. Thuc. VI. 3, *The Chalcidians were the first of the Greeks who, sailing from Eubœa with Thucles as leader, colonized Naxos, and founded the altar of Apollo Archegetes which is now outside the city*. Appian, *Bell. Civ.* V. 109, mentions a statue of the Ἀρχηγέτης as existing there in the times of Marius and Sulla.

84. ταῦτα γάρ, κ. τ. λ., *for this course puts in our grasp* (φέρει ἐφ' ἡμῖν, i. e. ὥστε ἐφ' ἡμῖν εἶναι) *both final victory* (νίκη) *and the advantage* (κράτος) *throughout the struggle*, — τῶν δρωμένων, i. e. at every stage of the enterprise as it proceeds.

85. *Exeunt* ORESTES and PYLADES, R. ; PÆDAGOGUS, L.

86–120 : this is θρήνος ἀπὸ σκηνῆς, lit. *a stage-dirge* (i. e. sung by an actor) ; opposed to a κομμός, or dirge sung jointly by actor and chorus. The actors on the stage, οἱ ἀπὸ σκηνῆς, are opposed to the chorus in the orchestra (θυμελικός, Lobeck on *Phrynichus*, 164).

Enter ELECTRA *sola*. (*As protagonist, she appears at the middle door, βασιλείος θύρα, of the palace. It is 8 years since Agamemnon's death; but Electra is still in mourning*, v. 290 ; *and meanly dressed*, v. 191, ἀεικεῖ σὺν στολᾷ.)—*El*. Day and night I mourn my father, not slain on the battle-field, but felled, as wood-cutters fell an oak, by Ægisthus and his paramour my mother. I have no sympathizers : but want of sympathy can never quench my grief. Princes and avengers of the dead, avenge our father, and send Orestes to share my burden.

87. γῆς ἰσόμοιρ, *coextended with earth* ; having a μοῖρα, a domain in space, equal to earth's μοῖρα ; overcanopying earth. γῆς is a rare construction for γῆ. It is a genitive of likeness, being an example of abridged construction (G. 186, N. 2 ; C. 442, a ; H. 603, a, and 585 ; Cur. 414, 5). Cf. Herod. III. 37, ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἡφαίστου, *these are like the* (statue) *of Vulcan*.

89, 90. πολλὰς, κ. τ. λ., *and how many blows full on my blood-stained breast hast thou perceived?* Eur. *Phæn.* 754, καὶ μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν, *be it mine to meet my brother front to front*. — ἦσθου, 2 aor. mid. v. αἰσθάνομαι. — στέρνων : editors are divided as to the syntax of this word. Some construct it with πλαγίως, which rarely takes such a genitive, and others with ἀντήρεις. We prefer the latter (G. 180, 171 ; C. 426 ; H. 574, c. ; Cur. 419, c).

91. ὑπολειφθῆ, *is left behind*. The verb is subjunctive in spite of ἦσθου v. 89, because the idea in Electra's mind is ἦσθου καὶ ἔτι νῦν αἰσθάνει, *you perceived and still perceive* (Madv. *Synt.* 131, b. G. 232, 3 ; C. 641 ; H. 758 ; Cur. 556).

92, 93. τὰ δὲ παννυχίδων, *the joys of my vigils*, — ironically, παννυχίς being a torchlight festival, as at the Δήναια a boisterous festival held in honor of the wine god Bacchus. Plat. *Rep.* 328 A, καὶ πρὸς γε παννυχίδα ποιήσουσιν, ἣν ἄξιον θεάσασθαι, *and besides there will be a*

night festival, which is worth seeing. For the irony, cf. *Æsch. P. V.* 1045, *δαιταλεύς*, *banqueter*, of the eagle torturing Prometheus. — *ξυνίσασ'*, 3 plur. indic. preter. v. *ξύνιδα*.

95, 96. *δν...οὐκ ἐξένισεν*, *whom in no foreign land the god of sudden death welcomed to a field of blood.* For Ares as the god of sudden or violent death in whatever form it comes, cf. v. 1385: *ἐξένισεν*, *entertained, regaled with such fare as he has to offer.* Cf. *Eur. Hel.* 480, *θάνατος ξενία σοι γενήσεται*, *death will be thy guest.*

97, 98. *ἡμή = ἡ ἐμή*. — *χῶ = καὶ ὁ*. With *ύλοτόμοι*, sc. *σχιζουσι*.

101. *φέρεται*, κ. τ. λ., *rushes, bursts from no lips but mine*: *φέρεται* suits the vehemence of the passionate Electra; *φέρεσθαι*, like *ferri*, implies strong, swift impetus: *Arist. Phys.* 6, p. 239 b. *ἡ δίστος φερομένη*, *the arrow in its flight*; *Il. XXI.* 120, *ἦκε φ' ῥεσθαι*, *he sent him flying*. — *τούτων* (*G.* 173; *C.* 429; *H.* 566; *Cur.* 408, 7).

102. *αἰκῶς*: *libri omnes ἀδικῶς*, *Dind.*; a ludicrously feeble word, considering the context. The *Schol.* and *Suidas* mention *δεικῶς*, whence *Brunck* *αἰκῶς*, *trisyll.*, as in *Il. XXII.* 336, *ἐλκήσουσ' αἰκῶς*, *τὸν δὲ κτεριοῦσιν Ἀχαιοί*, *they shall tear this dishonorably, but the Greeks will perform the rites of burial for him.* *Hermann*, *αἰκῶς* *disyll.*

104. *θρήνων...γῶων* (*G.* 174; *C.* 405; *H.* 580; *Cur.* 419, e).

105. *παμφεγγεῖς ῥιπᾶς*, *the shivering splendor of the stars*: *ῥιπή* (*βίπτω*), *swing*, can be said of vibrating light, or vibrating sound, e. g. *ῥιπαὶ κώνωπος*, *the buzzing of a gnat*, *Æsch. Ag.* 866.

106. *λεύσσω δέ* (*G.* 232, 3; *C.* 641; *H.* 758; *Cur.* 556). Strictly *λεύσσω μὲν ἄστρον*, *λεύσσω δὲ ἡμᾶρ*: *λεύσσω μὲν* being omitted. A word or phrase belonging by *sense* to each of two clauses may belong by *position* to the second clause only; e. g. *Æsch. Ag.* 572, *φράζων ἄλωσιν Ἴλιον τ' ἀνάστασιν*.

107–109. *μη οὐ...προφωνεῖν*, (so as) *not to pour forth, like some nightingale bereft of young, my voice for all, in constant wailings before these ancestral gates*: *προφωνεῖν* depends on *λήξω*, and may be translated *I will not cease from pouring forth*, &c., in which case the *μη οὐ* should be omitted in the translation (*G.* 283, 7). For use of *μη οὐ* (*G.* 263, N., 283, 7; *C.* 713, f; *H.* 847; *Cur.* 621, c). — *ἐπὶ κωκυτῷ*: cf. *Soph. Ant.* 759, *ἐπὶ ψόγοισι*, *with constant reproaches*; *Æsch. Eum.* 995, *ἐπὶ μολπαῖς*, *with sustained songs*.

110–113. Electra invokes: 1. The King and Queen of the dead, to whose realm the earthly King has passed. 2. Hermes *ψυχο-*

ρομπός, who led him thither. 3. 'Αρά, — the Imprecation, the embodied Curse, which took shape and form from his dying breath. 4. The 'Ερινύες, — the ministers in the service of that 'Αρά, — the public avengers, whom the Imprecation of the murdered can always summon.

111. 'Αρά: in Æsch. *Eum.* 395, the Furies call themselves 'Αραί, and so Æsch. *Theb.* 692. But as a rule, there is a distinction: 1. 'Αρά is the 'Αρά of some particular person, — the special imprecation which sets the 'Ερινύες in motion. It is personified, but it does not act; it awaits in the shades the issue of its own promptings. 2. The 'Ερινύες stand in no special relation to the individual; they are the public guardians of universal principles; their services are available to the injured generally; they punish with no feeling of partisanship, but as a duty to society. For exceptions, see Æsch. *Theb.* 692, where the 'Αρά is *executive*, and Hom. *Od.* XI. 280, where the 'Ερινύες are *personal* (μητρὸς 'Ερινύες).

113. ἀδίκως: the sober ἀδίκως would have been tame in v. 102; it is in keeping with the solemnity of this appeal.

114. αἱ τοὺς εἰνός: Dind., reading τοὺς εἰν. ὑποκλ., brackets the line as spurious; in his edit. of 1836 (p. 143) he is for omitting v. 113 too. Porson spares v. 113, but rejects v. 114 as weak. "It is not true," he says, "that the Furies stooped to punish conjugal infidelities; their hands were full enough already of more serious affairs — murder, and the like." To this it may be replied that Clytæmnestra's betrayal of her husband's honor was intimately connected with her betrayal of his life. The two crimes are constantly mentioned together. There is scarcely an allusion to the murder which does not associate it with the adultery. The Furies are invoked as the avengers of blood. But they are reminded that the murderer was at the same time a libertine, and the murderess an unfaithful wife.

119. δγειν, lit. *draw up*, by making the other scale sink: i. e. *out-balance, prevail against*: Dem. *Androt.* p. 617, ἀγούσα ἐκάστη μῶν, *weighing each a mina*: Plat. *Min.* 316 A, ἔλκει πλείον, *it weighs more*. Cf. Æsch. *Pers.* 439, ὡς τοῖσδε καὶ δις ἀντισηκῶσαι βοπῇ, *so as to out-weigh these twice over*.

120. λύπης ἀντίρροπον ἀχθος, *the weight of woe in the opposite scale*. — ἀντίρροπος usu. = *counterpoising*: but as any weight may be said

ῥέπειν, so any weight opposed to another, whether equally or unequally, may be called ἀντίρροπος.

121 – 250. κομμός : Arist. *Poet.* XII. 25, κομμός δὲ θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς, the *commos* is a joint dirge, by the chorus, and from the stage : i. e. between the chorus at the θυμέλῃ (altar of Bacchus in the centre of the orchestra) and the actor on the λογεῖον (stage). The part taken by the chorus in the *commos* is substituted here for the usual anapaestic song of the chorus at their πᾶροδος or first entrance.

Enter CHORUS of Mycenaean maidens (πολιτίδες, v. 1227), and advance to the *Thymele*. Vv. 121 – 250. *Chor.* Why do you abandon yourself to grief? Tears will not bring back Agamemnon from the lake of Acheron. — *El.* Sorrow may be unavailing, but it is godlike; thou, Niobe, art a goddess, for thy tears are never dry. — *Chor.* Besides, you are not the only sufferer; Chrysothemis and Orestes — *El.* who is always promising to come, and never comes. — *Chor.* Trust in Zeus: neither Zeus nor Orestes has forgotten you. — *El.* I have hoped till I can hope no longer; I am friendless and defenceless — a very alien in my father's house. — *Chor.* At least do not make your lot worse by rebellious grief. — *El.* While I live it shall not cease; let me alone, my comforters; these things have no cure. — *Chor.* We meant kindly, but we will say no more.

121, 122. δυστανοτάτας for δυστηνοτάτης and ματρός for μητρός. The use of the Doric α for η which prevails in the tragic chorus is because the choral element was first developed by the Dorians, and though perfected in Attica it always retained this Doric vowel (G. 30; C. 130, a; H. 24, D, b; Cur. 24, D, 2).

123. τάκεις οἰωγάν, what lament dost thou make languish? i. e. what languishing lament dost thou pour forth? Cf. Pind. *N.* X. 141, θερμὰ δὴ τέργων δάκρυα, moistening hot tears: i. e. with burning and streaming tears.

125. Ἀγαμέμνονα, accus. governed by τάκεις οἰωγάν as = οἰμώζας (G. 159, N. 4; C. 475, b; H. 544, e; Cur. 402, Obs. 2). Cf. *Æsch.* *Supp.* 528, γένος νέεσσον εὐφρον' αἶνον, recall the soothing legend of our race, = αἶνει γένος: *ib.* 627, μήποτε κτίσαι βοᾶν μάχλον Ἀρη, never to raise a cry of wanton war, = μήποτε βοᾶν Ἀρη.

126, 127. ὥς: Utinam (G. 251; C. 648, d; H. 721, 1, a; Cur. 514). *Il.* XVIII. 107, ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο, would that

contention might cease from gods and men; *Od. I. 47, ὡς ἀπόλοιτο καὶ ἄλλος, would that another might perish*; *Eur. Hipp. 407, ὡς δλοῖτο παγκάκως, would that he might perish most basely*, where Brunck and Erfurdts less well read *ὡς, sic*. Hermann, indeed (ad *At.* 904), denied that *ὡς* could have the meaning *εἴθε, utinam*; but the passages quoted seem against him.

129, 130. *γενέθλα, γενέθλη, stock, race*; but *τὰ γένεθλα*, proparoxytone. — *γενναίων* (G. 176; C. 412; H. 582; Cur. 408, 1). — *ἤκετε, κ. τ. λ., you have come to assuage my woes*. For syntax of *καμάτων* (G. 180, 174; C. 405, 432, d; H. 584, c, f; Cur. 419, e). — *παράμυθιον*, accus. in apposition with the motion of *ἤκετε = ὄδον ἐηλύθατε*; cf. v. 966; *Eur. Or. 1105, 'Ελένην κτάνωμεν, Μενελεῶ λύπην πικράν, we slew Helen, a bitter grief to Menelaus*.

132. *οὐδέ=ἄλλ' οὐ*; *Il. XXIV. 25, ἐνθ' ἄλλοις μὲν πᾶσιν ἐήρδανε, οὐδέ ποθ' Ἥρη, then it was agreeable to all the rest, but by no means to Juno*.

133. *μὴ οὐ, κ. τ. λ., (so as) not to wail for my unhappy father* (G. 283, 7; C. 713, f; H. 847; Cur. 621, c).

134. *ἀμειβόμεναι, ye who reciprocate the tenderness of friendship's every tie: ἀμειβεσθαι* is usually construed with acc. pers., dat. rei, e. g. *ἀμ. τινα δώροισ*; but sometimes acc. pers. and cognate acc. rei, e. g. *Pind. P. IX. 40, τὸν δὲ Κένταυρος...μῆτρν ἐὼν (cogn. acc.) εὐθὺς ἀμείβετο, him the Centaur, at once answered, with his counsel*.

136–138. *ἰκνοῦμαι, I beseech you*. In Tragedy this form is used just like *ἰκετεύω* to supplicate. *Soph. Aj. 588, σὲ πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἰκνοῦμαι, I beseech you by your child and by the gods*. — *ἄλλ'... ἀνστήσεις, but you will never raise your father from Pluto's lake where all must go*. — *τὸν γ' ἐξ Ἀΐδα = τὸν ἐν Ἀΐδα λίμνῃ*: *Ἀΐδα* is Doric gen. for *Ἀΐδου*. *Xen. Anab. I. 1, ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτῶν, whoever of those from the King (instead of with the King) came to him*. Cf. v. 1307. — *λίμνας*: *Virg. Æn. VI. 107, tenebrosa palus Acheronte refuso: the gloomy lake from the overflowing of Acheron*. There were two lakes called *Ἀχερονσία λίμνη*: 1. In Epeirus; the R. Acheron flowed through it, and the *νεκρομαντείον (oracle of the dead)* of Herod. v. 92 stood on its banks. 2. In Campania, between Cumæ and Misenum.

139. *ἄντραι, supplications: (ἀντρομαι.)* Hesych. gloss. ad loc. *ἀντή-σει* (scribe *ἀντησι*) · *λιτανεῖαι, ἀντήσεων* · whence Hermann *ἄντραι*.

Schneidewin, οὔτε γόοις οὔτε λιταῖσιν, against metre of strophe, v. 123, τᾱκῆις | ὦδ ἄκδρεστ | ὄν οἰμῶγαῖν.

140, 141. ἀπὸ τῶν μετρίων, *deserting moderation*; cf. Plat. *Rep.* p. 470, B, καὶ οὐδέν γ', ἔφη, ἀπὸ τρόπου λέγεις, and *nothing at least, he replied, do you say abhorrent to common-sense*; Plat. *Theæt.* p. 179, c, οὐκ ἀπὸ σκοποῦ εἰρηκεν, *he has spoken not wide of the mark*. — ἐπ'... διόλλυσαι, *by your constant wailing you pass by a way that is fatal into extremest woe*. — ἐπὶ, with διόλλυσαι, = ἔρχει or βαίνει, as involving the notion of a fatal course: cf. Dem. *Meid.* p. 560, ἀλλὰ δεινοὶ τινὲς εἰσι... φθείρεσθαι πρὸς τοὺς πλουσίους, *they are terrible fellows for running after the rich*.

142, 143. ἐν οἷς, *where*. — τί μοι, *why, I ask*. μοι is the ethical dative (G. 184, N. 5; C. 462, e; H. 599; Cur. 433); cf. Herod. VIII. 68, εἰπεῖν μοι πρὸς βασιλέα, Μαρδόνιε, *speak, I pray you, to the King, Mardonius*. — τῶν... ἐφίει, *do you long for those things hard to bear?* ἐφίει, 2 sing. pres. indic. mid. Schol. ἐφίη.

145. νήπιος ὅς: the masc. is used in putting an abstract case, though it is put with special reference to a woman (C. 490; H. 520, ff): e. g. v. 771 (I feel my son's death, says Clytæmnestra), οὐδὲ γὰρ κακῶς | πᾶσχοῦντι μῖσος ὧν τέκη προσγίγνεται, *for not even does the one who has been ill-treated cherish hatred towards those whom she has borne*. Soph. *Tr.* 151 (young girls, says Deianeira, cannot sympathize with the cares of womanhood till they enter upon them) — τότ' ἂν τις εἰσίδουτο, τὴν αὐτοῦ σκοπῶν | πράξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι, *then might one realize, when reflecting on her own condition, with what cares I am oppressed*.

146. γονέων: the plural is sometimes used in vague or mysterious reference to a particular person (C. 489; H. 518, c; Cur. 362, Obs.). Thus v. 346, τῶν φῶλιν = τοῦ πατρός: Æsch. *Cho.* 47 δεσποτᾶν θανάτοις of Agamemnon's murder. For its syntax (G. 171, 2; C. 432, c; H. 576; Cur. 420).

147. ἐμέ γ': the accus. instead of usual dative; cf. Soph. *Æi.* 584, οὐ γὰρ μὲ ἀρέσκει γλῶσσά σου, *for your tongue does not please me*. Din-dorf added ἀνδάνω; but see Pors. ad *Phæn.* 1623, "exemplum desidero ubi ἀνδάνω accusativum regit." Yet ἑᾶδα, Doric perf. of ἀνδάνω, takes accus., Theocr. XXVII. 22, νόον δ' ἐμὸν οὔτις ἑᾶδε, *no one has pleased my spirit*. — ἄραρεν φρένας, *has pleased my mind*: ἄραρεν is Ion. for ἥραρεν, 2d aor. ἀραρίσκω: *Od.* v. 95, καὶ ἥραρε θυμὸν ἑδωδῆ,

he fitted, suited his soul with food; Pind. *N.* v. 81, ἡ Νεμέα μὲν ἄραρε, Nemea suited, favored him. But ἄραρα, perf. intrans. — φρένας, cf. κάρα, v. 99, note.

148. Ἰτυν: ἃ ἰτυν | αἰῶν ἰτ|ῶν ὀλδ|φῦρέται. For ἰτυν and ἰτυν close together, Schneidewin compares *Il.* v. 31, Ἄρες βοροτο-λοιγέ; Soph. *O. C.* 883, ἀρ' οὐχ ὕβρις τάδ'; ὕβρις; Soph. *Phil.* 296, ἀλλ' ἐν πέτροισι πέτρον; Soph. *O. C.* 442, οἱ τοῦ πατρὸς τῷ πατρὶ.

149. ὄρνις ἀτυξομένα Διὸς ἄγγελος, heart-broken bird, messenger of Jove. The nightingale was called Jove's messenger because it ushered in the spring.

150. σέ...θεόν, but I count you a true goddess, — a goddess by the true divinity of faithful sorrow: — not, as Musgrave takes it, “ob felicitatem qua prae hominibus fruuntur immortales,” i. e. on account of the happiness of her lot in being permitted to indulge her regret. For νέμα σε θεόν is not μακαρίζω σε, but ἔξιω σε ταῖς ὡς ἀληθῶς θεαῖς.

153–162. μόνῃ, Ionic for μόνῃ. — βροτῶν, gen. of the whole after μόνῃ. — πρὸς δ π...ξύναιμος, with respect to whatever (grief) thou art less-temperate (περιστά, fem.) than those in the house to whom thou art closely allied by race and kinship. For syntax of οἷς (*G.* 186; *C.* 451; *H.* 602; *Cur.* 436). The metre alone would show that περιστά cannot be neut. plur. used adverbially. — οἷα Χρυσόθεμις ζῶα, one of whom, Chrysothemis, is living (lit. like as Chrys., who is living), i. e., οἷα Χρυσ., ἢ ζῶα. — “οἷα pauci codd., inter quos Palat.: plerique cum Aldo, οἷα,” Dind. — οἷα (which is against metre) would refer back to οἷοι σοὶ μόνῃ: “considering what a life is led by Chrys.,” &c. — καὶ: *Il.* IX. 145, Χρυσόθεμις καὶ Λαοδίκη καὶ Φιφίανασσα: where Schol., Λαοδίκη· μία τῶν Ἀγαμέμνονος θυγατρῶν ἦν οἱ τραγικοὶ Ἡλέκτραν εἶπον, Laodice, one of the daughters of Agamemnon whom the tragic writers call Electra. — Φιφίανασσα: Lucretius (*I.* 85) identifies Iphianassa and Iphigeneia. Sophocles evidently distinguishes them, although neither Clytæmnestra nor Electra mentions Iphigeneia by name (vv. 530–594). Homer, who mentions Iphianassa, is silent respecting the immolation of Iphigeneia. That legend first appears in the *Κύπρια* of Στασίνοιο of Cyprus, Cyclic poet, flor. circ. 780 B. C. — κρυπτῇ κ. τ. λ., and he who is mourning in secluded youth, i. e. Orestes: κρυπτῇ refers to his concealment since the murder of his father. — ἄχέων is a participle, and not gen. plur. depending on κρυπτῇ, in iuventute a malis semota, as Ellendt takes it (*Lex.* s. v. ἄχος). In

enumerating Electra's fellow-sufferers, it would not have been effective to add that one of them did not suffer. Ellendt's interpretation was probably suggested by a fancied incongruity between ἀχέων and δαβιος; but see on v. 160. — δαβιος... Ὀρέσταν, *happy because the fumed land of the Mycenæans shall one day welcome him, — Orestes, of noble birth, by Jove's kind escort brought back to his home.* The term δαβιος is explained and limited by the clause δν...δέξεται, and δν = δτι αὐτόν. Cf. Hes. *Theog.* 954, δαβιος, δς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσας | ναίει ἀπήμαντος, *happy, because having achieved a great work among immortals he dwells where there is no misery.* — βήματι = πομπῇ, as if from the causal tenses βήσω, ἔβησα. — γάν (G. 162; C. 472, g; H. 551; Cur. 406). — Ὀρέσταν is acc. because of the relative δν, instead of being in the nominative with δαβιος. Its position as the last word in the strophe adds greatly to its effect.

164–172. δν...οιχνῶ, *whom, forsooth, unweariedly expecting...continually I roam*: Mæstæ oberrationis vim habet, Ellendt, s. v.: so Snidas, s. v. οἰχνῶ· περιέρχομαι. Cf. Soph. *Ai.* 561, τηλωπὸς οἰχνεῖ, *he is gone far from sight.* — τὸν, κ. τ. λ., *bearing this "endless doom of woe."* For the article used as a pronoun, cf. vv. 376, 564, Soph. *Ant.* 31, τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα...κηρύξαντ' ἔχειν, *they say this worthy Kreon has proclaimed such things.* — ὦν τ' ἔπαθ', *both what he has suffered*, i. e. his own wrongs at the hands of Ægisthus and Clytæmnestra; not, as the Scholiast says (followed by Dind. and Schneidewin), ὦν εἰδ' ἔπαθεν ὑπ' Ἠλέκτρας. — ὦν τ' ἔδαη, *and what he has been taught*, i. e. the reports brought by Electra's messengers of the tyranny to which *she* was subjected. For syntax of ὦν with these verbs (G. 171, 2; C. 432; H. 576; Cur. 420). — τῷ...ἀπατῶμενον, *for which of all the messages that reach me is not mocked by the result?* Cf. τασόνδε ἦβης, v. 14 note. Also cf. (G. 168; C. 416; H. 559; Cur. 412).

174. οὐρανῷ: for dat. (G. 190; C. 469, b; H. 612; Cur. 442). Cf. also vv. 244, 313, 1331; *Il.* XVI. 595, δς Ἑλλάδι οἰκία ναίων, *who dwelling in Greece*; Hes. *Op.* 8, αἰθέρι ναίων: and so names of towns in prose, Plat. *Menex.* p. 245, A, Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς; Madv. *Synt.* 45, b.

176, 177. φῷ...ἐπιδάθου, *to whom assigning* (i. e. as his province) *thy very grievous wrath, neither vex thyself too much, nor quite forget those whom thou dost detest.* For this same use of νέμω, cf. Soph. *Ai.* 258:

πότερα δ' ἂν, εἰ νέμοι τις αἰρεσιν, λάβοις, *if any one should assign you the choice which would you select?* — οἷς, i. e. τοῖτοισ ὄν (G. 184, 2; C. 456; H. 595, b; Cur. 430, b; Madv. 103).

178. εὐμαρής, not so much *soothing* (Soph. Phil. 697, εὐμάρεα = *alleviation*) as *smoothing*, facile, bringing about the accomplishment of things which now seem hopeless.

180. ὁ, belongs with παῖς. — Κρίσαν, said to be the capital of Strophius, at whose court Orestes was reared. Ulrichs, *Reisen in Griechenland*, has proved: 1. that Κρίσσα or Κρίσα lay inland, a little S. W. of Delphi; 2. that Κίρρα was afterwards built at the head of the Gulf called Κρισαῖος κόλπος from the more ancient town. This misled Strabo into supposing Crisa to have been the port, Cirrha the inland town: IX. p. 418, Κρίσσα...πρόκειται τῆς Κίρρας.

181. βούνομον ἄκτάν, in appos. with τὴν Κρίσαν: *Crisa, where herds roam beside the sea*: Κρισαῖον πεδῖον, the plain stretching from Crisa to the Gulf; Κίρραϊον πεδῖον, the narrower environs of the port. At the end of the First Sacred War (595–585 B. C.) the Amphictyonic league razed Cirrha and consecrated the Crisæan plain. It remained inviolate till 357 B. C., when the cultivation of a part by the Amphisseans became the cause of the Second Sacred War (357–346 B. C.). Thus Soph.'s βούνομος ἄκτῇ is literally true of his own day. — ἔχων, *habitans*. Distinguish two senses of ἔχειν χώρον: 1. *to be in a place*; Soph. O. C. 296, ΧΟ. πατρῶν ἄστν γῆς ἔχει, *he occupies the ancestral city of the land*; 2. *to sway a place*, said of the tutelary god, Æsch. Eum. 24, Βρόμιος δ' ἔχει τὸν χώρον, and *Bacchus rules the place*: or of the king, though *absent*, Soph. Ai. 135, Τελαμῶνι παῖ...Σαλαμῖνος ἔχων βᾶθρον,

... "O son of Telamon
Who rulest o'er our sea-girt Salamis"

(said to Ajax at Troy).

182. ἀπερίτροπος, *regardless*: but neither περιτρέπομαι nor περιτροπέω (epic) nor περιτροπή ever means *heeding*, like the epic μετατρέπομαι and the Attic ἐντρέπομαι.

185, 186. ὁ πολὺς = ὁ πλείων, *the greater part of my life, &c.* Soph. Ant. 672, τῶν δ' ὀρθομένων | σίζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία, *obedience saves the greater part of those who are governed*; Herod. I. 75, ὁ πολλὸς λόγος, *the prevalent report*. — βίος (C. 508; H. 500, b): the word refers not to time of life, but to *vigor* of life. — ἀνελ-

πιστος : not *amid unfulfilled hopes* (Schneidewin), but *without hopes*. Electra had long been *expectant* ; but hitherto she had had no grounds for being *sanguine*. — οὐδ' ἔρ' ἀρκῶ, *I can hold out no longer*.

187, 188. **τοκῶν** : Agamemnon was dead ; Clytæmnestra lived indeed, but was a **μήτηρ ἀμήτωρ**, *unmothered mother*, v. 1154. — **ἄς**... **ὑπερίστανται**, *whom no dear husband cherishes* (lit. *stands over*, i. e. for protection) : the **ἄς** is governed by the force of the preposition (G. 177 ; C. 699 ; H. 583 ; Cur. 424).

189. **ἑποικος**, *alien*. — **ἑποικος**, the emigrant with respect to his new home ; **ἀποικος** with respect to his old home : Arnold *ad* Thuc. II. 27. The contemptuous sense of the term is illustrated by the position of the **μέτοικοι** at Athens. They could not acquire landed property ; they paid the **μετοίκιον** (tax of ten drachmas), and were equally liable to the **leitourgiai** (public services of any kind) and **εἰσφοραί** (extraordinary war tax). If such was the condition of the *resident alien*, **μέτοικος**, it is intelligible that **ἑποικος**, a *newly arrived alien*, should have been a term of reproach. Cf. *Il.* XVI. 59, *ὥσεί τιν' ἀτίμητον μετανάστην*, *like some dishonored alien*.

192. **ἀμφίσταμαι** : in strictness, the parallelism of the clauses with **μέν** and **δέ** required **ἀμφίσταμένη**. The finite verb is substituted by a sort of anacolouthon.

193, 194. **οἰκτρὰ μὲν...πατρώας**, *there was a voice of wailing at the return, and a voice of wailing when your father lay at table* (lit. *on the ancestral couches*). (1) **ἡ ἐν νόστοις αὐδή** — the presages of impending evil which were in the mouth of the people when their king came home to the wife who had notoriously betrayed him. Especially, the **οἰκτρὰ αὐδή**, the prophetic lament of Cassandra (*Æsch. Ag.* 1039 – 1148), *ὀστοί, πόποι, δᾶ...ὠ πόνοι πόνοι πόλεος ὀλομένης τὸ πᾶν, woe ! woe ! O earth ! ... alas ! alas for my city which is utterly destroyed*, — (2) **ἡ ἐν κόλταις αὐδή** — the cry of the dying Agamemnon (*Æsch. Ag.* 1343, *ὦμοι πέπληγμαι καιρίαν πλῆγὴν ἔσω, woe is me ! I am stricken a mortal blow within*) — slain, acc. to *Æsch.*, in the bath (*περὶν λουτρᾷ*, *Eum.* 603), acc. to Sophocles, at a banquet (*δελπνων*, v. 203). — **νόστοις** : the return from Troy : the plur. was familiar in this sense, as more than one poem of the epic cycle was entitled *Nόστοι*, *Passages in the Return*. The most famous — that by Agias of Træzen (flor. circ. 740 B.C.) — narrated the sin of Ajax against Pallas — the return of Agamemnon — his murder — and the vengeance of Orestes.

195, 196. *δρε...πλαγά*, when the stroke of the all-brazen axe was aimed direct against him.

197. *δόλος, κ. τ. λ.*, it was guile that planned, it was lust that did the deed. — *ἔπος*: Æschylus, by the plan of his trilogy, was forced to create a certain sympathy with Clytæmnestra. In Æschylus, therefore, she is the mother stung to madness by the immolation of her daughter: e. g. *Ag.* 1390. But Sophocles seeks to concentrate our pity on Agamemnon. He therefore gives less prominence to the death of Iphigeneia, and degrades Clytæmnestra to her Homeric place, — that of accomplice to her paramour. (*Od.* IV. 92.)

198. *δινάν, κ. τ. λ.*, when, in ghastly union, they had bodied forth a ghastly shape: *μορφάν* — the crime itself, imagined for an instant as an embodied horror, reflecting the lineaments of the guile and passion which had conceived it. Cf. *Thuc.* III. 81, *πᾶσά τε ἰδέα κατέστη θανάτου*, and every form of death was perpetrated: *Virg. Geo.* IV. 506, *Tam multæ scelerum facies*: *Tac. H.* III. 28, *varia pereuntium forma et omni imagine mortium*.

199. *εἴτ' οὖν*: (1) *εἴτ' οὖν θεὸς εἴτε βροτός*: *οὖν* refers to the question at large, and places the alternatives on a par: whatever be the truth about the matter — whether the one who did this was a god or a mortal. (2) *εἴτε θεὸς εἴτ' οὖν βροτός*: *οὖν* introduces the second alternative with a shade of fretful despondency, as a last guess: whether it was a god, or possibly — I cannot pretend to say — a mortal. — *βροτῶν* is gen. of the whole with *ἦν* (*G.* 169; *C.* 422; *H.* 570, 559), which implies *τις* understood, cf. *Thuc.* I. 65, *καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι*, he wished to be one of those who remained, *Madv. Synt.* § 51, c.

201, 202. *ὦ...μοι*, oh! that day which came verily above all others to me most odious: *πασάν* Doric for *πασῶν* (*G.* 39; *C.* 20, a; *H.* 128, D). "The sense would be complete without *πλέον*, or with *ἐχθρά*, instead of *ἐχθίστα*, but the union of the two constructions gives force to Electra's expression of her feeling." Woolsey, ad loc. For *δή*, which is intensive with superl., cf. *Thuc.* I. 50, *ναυμαχία γὰρ αὐτῇ... μεγίστη δὴ τῶν πρὸ αὐτῆς ἐγένετο*, for this naval battle was verily more important than any that have preceded it.

205. *ἴδε* = *ἐπαθε*, suffered (lit. saw), cf. *Eur. Bacch.* 357, *ὅπως... θάνῃ, πικρὰν βάκχευσιν ἐν Θήβαις ἰδὼν*, that he may die having experienced a bitter Bacchic revelry in Thebes.

206–209. *θανάτους*, plural for singular: cf. *Æsch. Cho.* 47, *θανά-*

τοισιν of Agam.'s murder: Soph. *O. T.* 496, ἀδῆλων θανάτων, of the mysterious murder of Laius. — διδύμαιν χειροῖν, two right hands, i. e. Clytæmnestra and Ægisthus. For syntax (G. 176, 171, 2, N. 1; C. 412; H. 582; Cur. 408, 1). — πρόδοτον, i. e. betrayed to misery: not deserted, ἔρημον. — οἷς: the masculine is used because of the murderers implied in χειροῖν.

210. πόινιμα...πόροι, may...cause to experience avenging woes (G. 251; C. 638; H. 721; Cur. 514). Observe the bitter alliteration.

211. ἀγλαίας, triumph (G. 170, 2; C. 432; H. 576; Cur. 420). — ἀποναίατο, 2 aor. mid. opt. v. ἀπονίναμαι, the pres. act. ἀπονίνημι not being in use. In the Ionic dialect, the 3d pers. plur. of the perf. and plup. indic. pass., and of the opt. mood midd. and pass., changes ν before -ται and -το into α: e. g. κέκλινται, κεκλιταί: τύπτουτο, τυπτοίατο. If α precedes -νται or -ντο, the Ionians change it into ε: e. g. ἴστανται, ἰστέαται: ἴσταντο, ἰστέατο.

214, 215. οὐ γνῶμαν ἴσχεις, do you not realize? — ἐξ οἶων, by what means: i. e. by these stormy lamentations. The Scholiast wrongly ἐξ οἶων ἀγαθῶν εἰς τὸ ἀνιάρων ἐλήλυθας: whence Schneidewin suggests ἐξ οἶων | ἀγαθῶν οἶας εἰς ἄτας, proposing, for the metre, to omit σοί (which he reads for οἱ) in strophe v. 195. But the Chorus do not speak of a violent change — ἐξ ἀγαθῶν εἰς ἄτας — in Electra's fortunes: those fortunes had at no time been bright. They speak rather of the ἄται devised for her by others as aggravated by the ἄται which she brought upon herself. — τὰ παρόντ' = νῦν. — οἰκείας, of thy own making; so *Ai.* 260, οἰκεία πάθη, self-inflicted woes. Your imprecations of vengeance on the murderers (vv. 209–212: 110–116) do harm to no one but yourself; they merely provoke Clyt. and Æg. to treat you worse than ever.

217, 220. πολὺ τι κακῶν, an excess of woes. — τὰ δέ, κ. τ. λ., but such things (πόλεμοι, open wars) ought not to be waged (οὐκ ἐρίστα = οὐ δεῖ ἐρίζειν) with the powerful (G. 184, 2; C. 455; H. 595, c; Cur. 430, c), ὥστε πλάθειν (the infin. being here epexegetical), so as to come into conflict (with them): i. e. but such strife should not be pushed to a conflict with the strong.

221, 225. δεινοῖς, κ. τ. λ., terrible things compelled me, terrible. I realize it. — ὀργά, wrath, i. e. the wrath which I feel. — ἀλλ', ἐν γὰρ δεινοῖς, κ. τ. λ., but (I will say no more) for amid such horrors I will not restrain these curses. Brunck, ἀλλ', ἐν γὰρ δεινοῖς (εἰμή), οὐ στήσω.

But *ἀλλὰ γάρ* = *et enim*, an elliptical phrase: Eur. *Phæn.* 1307, *ἀλλὰ γάρ Κρέοντα λείσω...*, *παύσω τοὺς παρεστῶτας γόους*.

226. *τίνι γάρ*, κ. τ. λ., else (i. e. if I ceased to mourn) in *whose sight, whose thoughts are seasonable, could I ever enjoy a seemly fame?* (lit. *from whom should I be called by a pleasant word*): *τίνι* instead of the more usual *ὑπό τινος*, and *ἀκούω* in the pass. sense like Lat. *audire*: see Liddell and Scott under *ἀκούω*, 111. Cf. *Soph. Ant.* 904, *καίτοι δ' ἐγὼ τ' ἴμῃσα, τοῖς φρονούσιν, εἶ, yet, in the judgment of the wise, I honored you*.

229, 230. *ἀνετε*, 2 aor. act. imperative, v. *ἀνίημι*. — *ἄλυστα κεκλήσεται*, *shall be numbered with the cureless*. Ellendt, s. v. *καλεῖσθαι*: “*Est ubi gravior paullo circumlocutio verbi substantivi videtur.*” It is always *gravior paullo*, meaning 1. to bear a name to which a certain prestige attaches: v. 365: *νῦν δ' ἐξὸν πατρὸς | πάντων ἀρίστον παῖδα κεκλήσθαι, καλοῦ | τῆς μητρός*, but *now when it is permitted thee to be called the child of a sire pre-eminent in rank, choose to be called thy mother's*. 2. to be ranked permanently in some particular class or category: *Æsch. Cho.* 1026, *πυρὸς τε φέγγος ἀφθιτον κεκλημένον*, and *the blaze of fire which is ranked as imperishable*.

232. *ἀνάρηθος*, κ. τ. λ., “*Nor pause to count my tears*” (lit. *thus numberless in respect to tears*). — *θρήνων*, genitive depending on *ἀριθμός* in *ἀνάρηθος*: cf. v. 36 (G. 180, N. 1; C. 436, R. B, b; H. 584, b; Cur. 414, 5, Obs.; Madv. 63, 1).

233–250. These verses form the *ἐπιδός*, — the sequel, in a lyric passage, to the regular *ᾠδή* of strophe and antistrophe. The term is not Aristotle's, but is from Dion. Halicarn., *Περὶ συνθέσεως ὀνομάτων*, ch. XIX.: *ἐν πάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστρόφοις τὰς αὐτὰς ἀγωγὰς (measures)*.

233–235. *εἰνολί* (G. 188; C. 466, 1, a; H. 607). — *ἄταις*: the dat. depends on the notion of *adding* (*προστιθέναι*) involved in *τίκταιν*. This is the true reason why, *here*, the simple dat. seems to stand for the dat. with *πρός*. In Eur. *Phæn.* 1496, *φόνῳ φόνοσ Οἰδιπὸδα δόμον ὤλεσεν* (*murder by murder has destroyed the house of Œdipus*) *φόνῳ* does not stand, as has been said, for *πρός φόνῳ*, but is the dative of the instrument or means.

236. *καὶ τί μέτρον*, and (supposing my grief is immoderate) *is not my wretchedness without measure?* (lit. *what is the measure of my woe*): *κακότητος* (G. 167, 5; C. 440; H. 567). — *ἔφν*: the 2 aor. of this verb is often used in the sense of a present. *Soph.* is very fond of

this *καί*: e. g. *Phil.* 1247, NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε. ΟΔ. καὶ πῶς δίκαιον; NE. *but if just, this is better than wisdom.* Od. *And how just?* — φέρε, without εἰπέ: cf. Ar. *Ach.* 541, φέρ', εἰ Λακεδαιμονίων τις, *come, if some one of the Spartans, &c.*

237. ἐπὶ τοῖς φθιμένοις, *in the case of the dead*: the genitive with ἀμελεῖν is the more usual construction, though it even governs the acc. By τοῖς φθιμ. Electra further explains τί μέτρ. κακόν. ἔφυ; A *life* has been taken: that wrong is ἀμετρον, for it can never be repaired. In such a case, there can be no definite period of mourning, — no stated interval after which the grief may be laid aside and forgotten. The relative of the slain can only mourn indefinitely (ἀνδροθμος θρήνων, v. 232), until the time shall come for settling the account.

239–243. εἶην and ξυνναλοίμ', opt. of wishing (G. 251; C. 638; H. 721; Cur. 514). — εἰ τῷ πρόσκειμαι χρυστῷ, *when my lot is cast in pleasant places.* So v. 1040: ὅ σὺ πρόσκεισαι κακῷ, *evil in which thou art implicated.* The verb usually implies a connection with something good: e. g. Eur. *Rhes.* 162, παντὶ γὰρ προσκείμενον | κέρδος πρὸς ἔργῳ, *for the gain connected with every deed.* Cf. Soph. *Trach.* 462, ἥδε τ' οὐδ' ἂν εἰ κάρτ' ἐντακέη τῷ φιλεῖν, *not even if she were absorbed by love*: instead of the more usual construction in Soph. *El.* 1311, μῶσός τε γὰρ παλαιὸν ἐντέτῃκε μοι, *for the old hate has sunk deep into me.* — ξυνναλοίμ'...γόνων, (nor) *may I dwell there (lit. with it) in peace, if I restrain my piercing sorrows' wings so as not to honor my father: γονέων*, i. e. πατρός. Cf. Eur. *Hec.* 403, χάλα τοκεῦσιν εἰκότως θυμουμένοισι, *be indulgent to a parent who is rightly angered*: i. e. μητρὶ. For the syntax of the gen. (G. 180, 2, 171, 2; C. 432; H. 584, c). — ἐκτίμους denotes the result of ἔσχουσα = ὥστε μὴ τιμᾶν, and the participle is instead of a protasis in the fut. indic. (G. 226, 1; C. 635; H. 751, 789, e).

244. γῆ = ἐν γῆ: cf. v. 174, οὐρανῷ, note: v. 747, πέδῳ: Soph. *O. T.* 1266, ἐπεὶ δὲ γῇ | ἔκειτο τλήμων, *when the wretched being was laid on the ground.* — Dindorf, Brunck, and others read γᾶ, nom., *mere dust*: and Ellendt says (s. v. γῇ): “*Semel de cineribus mortui dictum exstat, γᾶ τε καὶ οὐδὲν ὦν.*” But it is difficult to believe that γῇ could stand for σποδός. — γῆ τε καὶ οὐδὲν ὦν, *both buried and extinct.* Agam. was buried; but according to Greek ideas he was by no means extinct. See *Æsch. Cho.* 346–352. *He moves dear, in that other world,*

to his comrades who died nobler deaths, looming in the shades an august and royal form (σεμνότημος ἀνάκτωρ), in attendance on the greatest kings of that dark realm; for upon earth he was a king. Compare Soph. *El.* 839: *And now, beneath the earth, πάμπνυχος ἀνάσσει, he rules in plenitude of force.* In the *Choëphoræ*, Orestes and Electra invoke at length (470–500) the aid of this potent spirit. They remind the dead that by his aiding them men shall know him to be a living energy — οὐτῶ γὰρ οὐ τέθνηκας οὐδὲ περ θανών, for so you are not dead, although you have died. *Cho.* 495. Cf. v. 1419 of this play. Here, Electra means that to abandon grief would be to act as if the dead were buried and extinct. Rather must she remember that his living spirit constantly yearns to be avenged, and must hold herself continually prepared to act in sympathy with that wish. — οὐδέν: μηδέν might have been expected to follow *el.* But the words οὐδέν-ᾧν coalesce into the single notion of ἀπολωλώς.

245–250. For *el* κέσεται...ἔρροι ἄν (*G.* 227; *C.* 651, 1; *H.* 750). — δώσουσ', κ. τ. λ., give satisfaction in revenge for blood. — ἔρροι, cease. — ἔρροι τ' ἄν αἰδώς = ἔρροι ἄν αἰδώς τε. — ἀπάντων τ' εὐσέβεια for ἀπάντων θνατῶν αἰδώς τε εὐσέβειά τε. Cf. v. 106, note.

251–471. This passage forms the ἐπεισόδιον πρῶτον. See *Arist. Poet.* 12. 25, ἐπεισόδιον δὲ μέρος ὅλον τραγῳδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν, an episode is all that part of a tragedy which comes between whole choric songs. There are in this play three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 251–471; στάσιμον πρῶτον, 472–515; (2) δεύτερον, 516–1057; στάσιμον δεύτερον, 1058–1097; (3) τρίτον, 1098–1383; στάσιμον τρίτον, 1384–1397.

251–327. *Chor.* We came in your best interests, which are to us as our own; but you know what is best. *El.* I am ashamed, my friends, if I seem too impatient of my woes; but remember what they are — to live subject, in my father's house, to my father's murderers — to bear the taunts of an unnatural mother, and of the man who usurps my father's place — to wait for Orestes, and to wait in vain. *Chor.* Is Ægisthus at home now? *El.* No, absent in the country. *Chor.* Then is it safe for us to speak with you: what tidings of your brother? *El.* Only promises. *Chor.* Take courage: he is true-hearted; he will redeem them. [Enter CHRYSOTHEMIS, v. 328.]

251–253. ἐγὼ...ἦλθον, I indeed, my child, have come not only to help

on your cause but also my own: i. e. your interests are mine; your welfare is as dear to me as my own. — **καί...καί** = Lat. cum...tum. — **νικά**, prevail: of victory in discussion, Soph. *Al.* 1353, **παῦσαι· κρατεῖς τοι τῶν φίλων νικῶμενος**, cease, verily you conquer in being overruled by friends.

254, 255. **εἰ...ἀγαν**, if, by reason of my many dirges, I seem to you to be too sorrowful: for dative cf. **γῆρα**, v. 42, note; also G. 188; C. 466, 1, a; H. 611; Cur. 439.

256–258. For the article with **βία** (G. 141, b; C. 522, c; H. 529). — **σύγγνωτε**, be indulgent. — **πῶς...ἄν**, for how could a woman who is nobly born, witnessing the woes connected with her father, fail to do this: **πατρῶα** means connected with the father, and inherited by the children: Soph. *O. C.* 1196, **πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες** (said to Œdipus), the woes connected with father and mother that you suffered: **ὀρώσα** is for optative with **εἰ** (G. 226, 224; C. 635; H. 751; Cur. 583).

259, 260. **ἀγώ = αἰ, ἐγώ**, and the relative takes **πῆματα** for its antecedent. — **θάλλοντα, κ. τ. λ.**, flourishing rather than declining. Cf. Soph. *Phil.* 259, **ἡ δ' ἐμὴ νόσος | αἰεὶ τέθλε καὶ μείζον ἔρχεται**, but my disease ever increases and becomes more violent.

261, 262. **ᾧ**, to whom: dat. after **ἐχθιστα** (G. 185, 184, 2; C. 456; H. 595, c; Cur. 430, c). — **πρῶτα**: the series is **πρῶτα: εἶτα**, v. 262; **ἔπειτα**, v. 266; **τελευταίαν** (**ὑβριν**), v. 271. — **τά**, the deeds: subj. of **συμβέβηκεν**, which with **ἐχθιστα** is translated: became most odious. She who φύσει was φιλότατη (as a near relation) has become, κατὰ συμβεβηκός (by the force of circumstances) ἐχθιστη.

264. **κὰκ τῶνδ' ἄρχομαι**, and by these I am ruled; **ἐκ** for **ὑπό** of the agent is Ionic: cf. *Il.* II. 669, **ἐφίληθεν | ἐκ Δίος**, they were beloved by Jove; Herod. VII. 95, **προσετέτακτο ἐκ βασιλῆος**, it had been ordered by the king. Rare in Attic: Xen. *Hellen.* III. 96; cf. v. 1411. It denotes less direct and active causation than **ὑπό**. Thus in two of the three passages quoted it is used of kings: — of Zeus, whose favor falls on men from his distant heaven, — of the μέγας βασιλεὺς who gave the order, — and of the μέγας βασιλεὺς who made the grant.

264, 265. **μοι λαβεῖν...πέλει**, it is my lot equally to receive and to suffer want. **πέλει** is not elsewhere found with the infin. (as **ἐκπέλει** is in Soph. *Ant.* 478). Compare, for the omission before **λαβεῖν** of the article prefixed to **τητᾶσθαι**, Eur. *Her.* 476, **γυναικὶ γὰρ σιγῇ τε**

καὶ τὸ σωφρονεῖν | κάλλιστον, *for silence and prudence are most excellent in a woman.*

266. **ἔπειτα** : here = *thirdly* : it forms a strong antithesis to **πρῶτον**, and so = *secondly*, when two things—an earlier and a later—are broadly opposed : e. g. Eur. *I. T.* 1263, τὰ τε πρῶτα τὰ τ' ἔπειτα ὅσα τε ἐμελλε τυχεῖν, *both what first and what later and as many things as are about to happen.* But in a long enumeration there is room for some finer shading between the strongly marked **πρῶτον** and the strongly marked **ἔπειτα** ; and so here **εἶτα** (v. 262) comes between them.

267–269. **ἴδω** : **ἴδω** — **εἰσίδω**, v. 268 — **ἴδω**, v. 271. Schneidewin compares Soph. *Ant.* 898, φίλη μὲν ἤξειν πατρὶ προσφιλῆς δὲ σοὶ, | μητρ, φίλη δὲ σοὶ, κασίγνητον κἀρα, *shall come dear to my father and dear to thee, my mother, and dear to thee, my brother.* — **ἐκείνω**, dative after **ταῦτά** (G. 186 ; C. 451 ; H. 603 ; Cur. 436, b). — **παρεστίους**, *on the hearth* : this was at the altar of Zeus Ἐρκεῖος (Zeus of the Court, *ἔρκος*, i. e. the household Zeus), which stood under the open sky in the centre of the interior court (cf. Jupiter Penetralis) : *Od.* XXII. 334, Διὸς μεγάλου ποτὶ βωμὸν | Ἐρκείου ἵκοιτο, *he should sit at the altar of mighty Hercæan Jove.* Virg. *Æn.* II. 512, *Ædibus in mediis nudoque sub ætheris axe Ingens ara fuit.*

270. **ἐνθ'** **ἐκείνον** ὤλεσεν : Agamemnon was slain at a banquet (**δείπνων**, v. 203), and as he lay at the table (**ἐν κόλταις**, v. 194). The word **ἐνθα** therefore indicates, not the altar specially, but the domestic precincts generally, as contrasted with that outer court before the palace which formed the stage. Cf. vv. 1492–1498.

271, 272. **τελευταίαν**, *extreme*. — **τὸν αὐτοέντην**, *the author of a kinsman's death* : Ægisthus, son of Thyestes, was the cousin of Atreïδης Ἀγαμέμνων. For this **αὐτο-**, cf. Soph. *Ai.* 840, αὐτοσφαγεῖς | πρὸς τῶν φίλιστων ἐκγόνων, *slain by kindred at the hands of dearest friends* ; Æsch. *Ag.* 1059, αὐτόφονα κακά, *murderous horrors of kindred.* But in Herod. I. 117, ὁ αὐθέντης is merely opposed to ὁ κελεύων ἀποκτείνει. — **ἡμῖν** is emphatic, *as respects us* (G. 184, 5 ; C. 462 ; H. 601).

275. **ἡ δ'**, κ. τ. λ., *but she is so abandoned that she dwells with this guilty wretch.* For **ἡ** used as a pronoun (G. 143, N. 2 ; C. 518 ; H. 525 ; Cur. 369) : for the indicative with **ὥστε** (G. 237 ; C. 671, d ; H. 771 ; Cur. 565, Obs. 1). Between the old epic sense of **τλήμων**, *patient, much-enduring*, and the later sense, *suffering, unhappy*, an inter-

mediate usage may be noted. The Tragedians sometimes apply *τλήμων* to reckless depravity. In such cases the word has a mixed sense, tinged both by its ancient and by its later tone. It combines the notion of *hardihood*—*bold* guilt—with the notion of *misery*—*wretched* guilt: cf. *σχέτλιος*.

277. *ἐγγελῶσα τοῖς ποιουμένοις*, as if *exulting in her conduct*: *ἐγγελᾶν τινί* usually = to laugh *at* (a person): here *ἐγγελᾶν τινί* = to laugh *in* a thing—to exult in it (G. 187; C. 699; H. 605; Cur. 437).

278, 279. *εἰροῦσα*, *having ascertained*: it implies that she took some pains about it. — *ἐν ᾗ τότε*, *when formerly*: *τότε* = olim. — *ἐκ* = *ὑπό*.

280. *χοροὺς ἱστασι*: this can be said of the institutor of the festival, or of the harper that sets the dance going, or of the dancers themselves, Ar. *Nub.* 272, *ἱερὸν χορὸν ἵστατε Νύμφαις*, *form a sacred dance with the Nymphs*. For the custom, cf. Æsch. *Ag.* 23, *ἡμερήσιον φῶς πιφαύσκων καὶ χορῶν κατάστασιν Πολλῶν ἐν Ἀργεῖ*, *counterfeiting day in darkness and inaugurating many a choral dance in Argos* (otherwise *χοροστασίαν*).

281. *ἔμμηνα*, *monthly*: *ἔμμηνος* has two senses: (1) *recurring once a month* (the meaning here); (2) *lasting a month*—the more usual sense. On *ἔμμηνα ἱρά*, Schneidewin alludes to the terms *νουμηνιασταί*, *εἰκαδισταί*, *τετραδισταί*. The word *τετραδισταί* occurs in a fragment of the *Χορηγίς* of Alexis (No. 1 in Meineke *frag. com.* p. 574, ed. Bothe), to denote a club who met to dine on the *fourth of each month*: *νουμηνιασταί* (*festival of the new moon*) (Lysias, *frag.* 31) has a corresponding sense: *εἰκαδισταί* refers to the Epicureans, who kept the 20th day of the month Gamelion (last half of January and first half of February),—on which, 270 B. C., Epicurus died,—as a festival in his honor: Athenæus, p. 298 D. — *σωτήρησις*, *her guardians*. Voyagers arriving at the Peiræus gave thanks in the *Δισωτήριον* there to *Ζεὺς Σωτήρ*, the god of seafarers especially (Donalds. *ad* Pind. *O.* VIII. 20). In Æsch. *Ag.* 237, *τριτόσπονδος αἰὼν* is the *happy life* for which a *third libation* has been poured to *Ζεὺς Σωτήρ*, after the libations (1) to Zeus and Hera, (2) to the heroes. Apollo, too, was *σωτήριος* in his character of *Ἀποτροπῆαιος* (*Averter of evil*); but probably Clytæmnestra would not express her acknowledgments to him.

282, 283. ἐγὼ ..κλαίω, but *I, the ill-fated witness, within the palace weep*. — τέθηκα : the perfect, denoting a state of things which has set in, may be joined with the pres. : cf. *Il.* I. 37, κλυθί μιν, Ἀργυρότοξ', δὲ Χρύσην ἀμφιβέβηκας... Τενέδοιό τε ἱφί ἀνάσσεις, *hear me, thou bearer of the silver bow who dost protect Chrysa and rulest powerfully over Tenedos*. — πατρός (G. 177 ; C. 699 ; H. 583 ; Cur. 424).

284, 285. δαῖτα : δαῖς, which refers to ἱρά, v. 281, was the feast which followed the sacrifice : cf. *Il.* I. 456–467, where, the *μηροί* of the victim having been offered, the sacrificers feast on what remains : — αὐτὰρ ἐπεὶ παύσαντο πόνου (the sacrifice) τετύκοντό τε δαῖτα, | δαίνυντ', but *when they had ceased from their labor and the feast was ready they partook*. Zeus, from a *god's* point of view, calls the *sacrifice* δαῖς, *Il.* XXIV. 69, οὐ γὰρ μοι ποτε βωμὸς ἐδεύετο δαιτὶς ἐτσης, *for never did my altar lack the fitting feast*. The δαῖς was appropriate as commemorating the δαῖπνον (v. 203) at which Agam. was killed. — ἐπωνομασμένην : τὰ Ἀγαμεμνόνεια ἀγομεν, *we celebrate the feast of Agamemnon*, Clytæmnestra may have said, ἐγγελῶσα (v. 277). Cf. Eustathius, *παρεκβολαὶ εἰς τὴν Ὀδυσσεῖαν* (*criticisms upon the Odyssey*) (circ. 1180 A. D., but a compilation from older commentaries), p. 1507, 62, δαῖς Ἀγαμεμνόνειος ἐπὶ τῶν ἐπ' ὀλέθρῳ εὐωχουμένων, a proverb regarding those who are feasted that they may be slain. For ἐπωνομασμ., cf. Eur. *H. F.* 1328 (Theseus to Hercules, πανταχοῦ δέ μοι χθονὸς | τεμένη δέδασται· ταῦτ' ἐπωνομασμένα | σέθεν... κεκλήσεται, and *everywhere portions of land are dedicated to me: these shall hereafter be called by thy name*, — referring to the Ἡράκλεια of Greece generally. — αὐτὴ πρὸς αὐτήν, in solitude (lit. *myself to myself*). — πάρα = πάρεστι.

286. ὅσον...φέρει, as much as *I* could wish. — ἡδονὴν φέρει, strictly, affords pleasure ; θυμός, the inclination being confused with the indulgence of the inclination. For θυμός, inclination, natural impulse, cf. Herod. VIII. 116, ἢ ἄλλως σφί θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον, or (perhaps) it was merely a fancy that came upon them to see the war.

287. ἡ...γενναία, this noble lady, as her words show. Schol. εὐγνήης (he should have left γενναία) λόγοις καὶ οὐ πράξεσιν, *noble in professions and not in actions*. Cf. Soph. *Ant.* 543, λόγοις ἐγὼ στέργουσιν οὐ στέργω φίλην, *I do not love a friend loving in words*. Æschylus brings out as a characteristic of Clytæmnestra a certain vein of discursive and plausible self-glorification. It is conspicuous in her address to Aga-

memnon (*Ag.* 828–886), and further displays itself after the murder in her speech to the Argive elders: *Ag.* 1343–1369. But it seems better here to regard the words as ironical, and hence we translate them as above.

289, 290. ὃ δύσθεον μίσσημα, *O god-abhorred object of my hate.* — τέθνηκεν, *dead.* Mark her adroitness in the use of this word instead of *slain*, v. 348. — ἐν πένθει, *in grief*: πένθος = *luctus*: Herod. VI. 21, Μιλήσιοι πάντες ἡβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προσέθηκαντο, *all the Melesians, from youth upwards, shaved their heads and manifested great sorrow*: so also τίθεσθαι and ποιεῖσθαι πένθος.

291, 292. ὄλοιο and ἀπαλλάξαιαν, opt. expressing a wish (*G.* 251; *C.* 638; *H.* 721; *Cur.* 514). — οἱ κάτω θεοί: you are constantly invoking the *χθονίους* ("Αἰδην, Περσεφόνην, Ἑρμῆν, Ἄράν, Ἑρυνός, v. 110) — to punish me: rather may those gloomy powers wrap you forever in this sullen despair.

293–295. τὰς'...παρὰστᾶσ', *thus she reviles me; but when she hears from any one that Orestes will come; then standing near she screams in frenzy.* Syntax of κλήη (*G.* 232, 3; *C.* 641; *H.* 758; *Cur.* 557): of τινός (*G.* 171, 2; *C.* 432; *H.* 576; *Cur.* 420).

296, 297. ἥτις (sc. *are not you the one*) who — ὑπεξέθου, *didst hurry him off to a place of safety*: the verb is 2 aor. mid. indic. v. ὑπεκτίθημι. Cf. v. 1350, ὑπεξετέμφθην. Thuc. I. 89, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο (from Ægina) παῖδας καὶ γυναῖκας, *proceeded, at once, to carry over their wives and children from where they had put them in safety* (the return to Athens after Salamis).

298. τίσουσα, participle used as infin. (*G.* 279; *C.* 677; *H.* 796; *Cur.* 589, 2).

299, 300. σὺν...παρών, *and at the same time her noble spouse standing near emulates her worst abuse* (lit. *urges on the same things with her*): σὺν is adverbial and αὐτῇ is dat. with ταῦτά (*G.* 186; *C.* 451; *H.* 602; *Cur.* 436).

301. ὁ...οὔτος, *that arrant coward*: πάντ', acc. of specific. — ἡ πᾶσα βλάβη, *that utter pest* = ὁ πᾶς βλαβερός ὢν, *he that is utterly mischievous*.

302, 303. σὺν, *with the aid of*. — τῶνδε, gen. after παυστήρ' (*G.* 174; *C.* 405; *H.* 580; *Cur.* 419, e).

305, 306. ἀέλ: Pors. *Supplem. ad Præf.* p. 15, Nescio cur miretur quis quod vocalem in ἀέλ communem esse statuerim, cum idem fiat in

lōmai, latrōs, lar, et aliis. — τὰς...διέφθορεν, has ruined my hopes both present and absent (i. e. future). Cf. Soph. Ant. 1108, ἐτ', ἐτ' ὀπάουες, | οἱ τ' ὄντες οἱ τ' ἀπόντες, go, go, ye servants both present and absent. Plaut. Trin. II. 2. 83, comedit quod fuit quod non fuit.

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memnon (*Ag.* 828–886), and further displays itself after the murder in her speech to the Argive elders : *Ag.* 1343–1369. But it seems better here to regard the words as ironical, and hence we translate them as above.

289, 290. ὃ δόσθεον μίσσημα, *O god-aborred object of my hate.* — τέθνηκεν, *dead.* Mark her adroitness in the use of this word instead of *slain*, v. 348. — ἐν πένθει, *in grief*: πένθος = *luctus*: Herod. VI. 21, Μιλήσιοι πάντες ἡβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προεθήκαντο, *all the Melesians, from youth upwards, shaved their heads and manifested great sorrow*: so also τίθεσθαι and ποιεῖσθαι πένθος.

291, 292. ὄλοιο and ἀπαλλάξαιαν, opt. expressing a wish (*G.* 251; *C.* 638; *H.* 721; *Cur.* 514). — οἱ κάτω θεοί: you are constantly invoking the *χθονίους* ("Αἰδην, Περσεφόνην, Ἑρμῆν, Ἄρδν, Ἑρινύας, v. 110) — to punish me: rather may those gloomy powers wrap you forever in this sullen despair.

293–295. τὰδ'...παρὰστᾶσ', *thus she reviles me; but when she hears from any one that Orestes will come; then standing near she screams in frenzy.* Syntax of κλήη (*G.* 232, 3; *C.* 641; *H.* 758; *Cur.* 557): of τινός (*G.* 171, 2; *C.* 432; *H.* 576; *Cur.* 420).

296, 297. ἦτις (sc. *are not you the one*) who — ὑπέξέθου, *didst hurry him off to a place of safety*: the verb is 2 aor. mid. indic. v. ὑπεκτίθημι. Cf. v. 1350, ὑπέξεπέμφθην. Thuc. I. 89, διεκομίζοντο εὐθὺς ὁθεν ὑπέξεθέντο (from Ægina) παῖδας καὶ γυναῖκας, *proceeded, at once, to carry over their wives and children from where they had put them in safety* (the return to Athens after Salamis).

298. τίσουσα, participle used as infin. (*G.* 279; *C.* 677; *H.* 796; *Cur.* 589, 2).

299, 300. σὺν...παρών, *and at the same time her noble spouse standing near emulates her worst abuse* (lit. *urges on the same things with her*): σὺν is adverbial and αὐτῇ is dat. with ταῦτά (*G.* 186; *C.* 451; *H.* 602; *Cur.* 436).

301. ὁ...οὔτος, *that arrant coward*: πάντ', acc. of specific. — ἡ πᾶσα βλάβη, *that utter pest* = ὁ πᾶς βλαβερός ὢν, *he that is utterly mischievous*.

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Greek *τίς* stands for *ὅστις* only in indirect questions. Thus *εἰπέ τί σοι φίλον* would be classical; *ἰστόρει τί* (whatever) *σοι φίλον* would be unclassical. Cf. *Æsch. P. V.* 84, *οὐδ' ἔχω τί φῶ*, *I know not what I can say*: *Xen. Anab.* II. 2, 10, *εἰπέ τίνα γνώμην ἔχεις*, *tell me what you have in your mind*.

317, 318. *τοῦ κασιγνήτου*, *about your brother* (gen. as the object of thought, C. 413, R. VII.). Cf. *Od.* XI. 174, *εἰπέ δέ μοι πατρός τε καὶ υἱός*, *tell me about my father and son*. — *ἥξοντος*, *ἡ μέλλοντος*, *that he will come or will delay* (G. 280; C. 677; H. 799; Cur. 589, 591).

319. *φάσκων*: here in its usual sense, of *false* assertion; but in v. 9 of *truthful* assertion.

323. *πέποιθ'...ἐγώ*, *I believe it, else* (i. e. if I did not believe it) *I should not have been alive so long* (G. 222; C. 631; H. 746; Cur. 541). A slight obscurity arises here from *μακράν*, which refers to *past* time. The expression seems to be a confused one: a mixture of (1) *οὐκ ἂν ἔζων*, *I should not now be living*; and (2) *οὐκ ἂν μακράν ἔζησα* (were such an aorist in use), *I should not have lived long*. For a precisely parallel instance, cf. *Dem. Meid.* p. 523: *ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεον οὗτος τότε*, *I know well that he would have said all this at that time*: — a fusion of *νῦν ἂν ἔλεγεον* and *ἔλεξεν ἂν τότε*.

324. *δόμων*, genitive with *φέρουσιν*, v. 327, of motion *from* (G. 174; C. 405; H. 580; Cur. 419, e, 425).

325. *φύσιν*, *by birth*: acc. of specif.

327. *οἷα, κ. τ. λ.*, *such as are held in honor for the "souls that sleep."*

328. *Enter CHRYSOTHEMIS*, — *in dress and appearance a contrast to the forlorn Electra* (vv. 361, 452, 962).

328–471. *Chrys.* Will you never learn prudence, sister? I feel our wrongs as much as you can; but what avails rebellion? *El.* Alas, that your father's daughter should be the pupil of Clytæmnestra! The choice is between selfish prudence and duty. If you cannot give up your own comforts, allow me to be happy in my own way. *Chrys.* Well, but they are going to imprison you, if you continue unmanageable. *El.* I will die for my father, if need be. But where are you taking those offerings? *Chrys.* To our father's grave, at my mother's bidding. *El.* What can be her motive? *Chrys.* A dream. Last night she dreamed that our father stood at the hearth, and planted his sceptre; and it put forth branches till the land was overshadowed. *El.* Sister, do not take these offerings to the grave;

take rather locks of your hair and mine, and this poor girdle; and pray that the spirit of the dead may help us. *Chrys.* I will.

Æschylus makes little effort to excite a personal sympathy with Electra; in the *Choëphoræ* our thoughts are chiefly with Orestes; but with the other two tragedians Electra is protagonist. And here is one of the points in which the treatment of the situation by Sophocles is more skilful than its treatment by Euripides. The latter secludes the injured princess in a cottage, far from the irritating presence of the oppressors, and out of sight of the splendors which they usurped. There is everything to reconcile her with her lot; she lives among a happy peasantry, who enthusiastically appreciate the charms of a low estate. There is nothing to remind us that she is particularly heroic, for every one else is behaving equally well. But, in Sophocles, Electra suffers on the scene of her father's murder, — in the palace which should be her brother's, — amidst the luxuries which should be her own. Hardest of all, the advantages which Electra has sacrificed to duty are paraded by the sister who should have been her ally, but is only a temptress, — a weaker Goneril or Regan, serving as a foil to a more masculine Cordelia.

328, 329. τίν'...τήνδε...φωνεῖς φάτιν, *what is this language that you utter?* — πρὸς θυρῶνος ἐξόδους, *to the outlet of the gate*, i. e. this time you have deliberately chosen a thoroughfare. (Electra had been forbidden under pains and penalties to leave the palace, v. 912.)

331–335. χαρίζεσθαι κενά, *to indulge in empty rage*. — ὥστ' ἄν: in the apodosis of conditional sentences, ἄν is placed immediately after the emphatic word. When there are two or more emphatic words, ἄν may be placed after each of them (G. 212, 2; C. 622; H. 873, a; Cur. 639, 3, Obs.). Thus Eur. *Her.* 721, φθάνοῖς δ' ἄν οὐκ ἄν, *too soon you could not be*. So here: ὥστ' ἄν (and so, as I feel sympathy) δηλώσαιμ' ἄν, *I would manifest it*. — οἱ' αὐτοῖς φρονῶ, *what I think of them* (lit. *feel towards them*). See G. 184, 2; C. 456; H. 595, b; Cur. 429, b. — ὑφαιμένῃ, *close-reefed*.

336. πημαίνειν δὲ μὴ = μηδὲν πημαίνουσιν, *I think it best...not to court the semblance of activity, when I can do no real injury* (to Ægisthus and Clytæmnestra). The construction would be more obvious at a glance, if the line was written thus, καὶ μὴ [δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μὴ], the first μὴ affecting everything within the brackets. Another version is grammatically possible: "I think it best not to

seem to be active, but (I think it best) rather to avoid making mischief": καὶ μὴ referring only to δοκεῖν δρᾶν τι, and πημαίνειν δὲ μὴ being ἀλλὰ μὴ πημαίνειν. There are two objections to this version: 1. the δέ after πημαίνειν clearly is not ἀλλὰ, but answers to the μέν after δοκεῖν; 2. according to the second version, one would rather expect οὐ δοκεῖ μοι δοκεῖν δρᾶν τι (instead of δοκεῖ μὴ δοκεῖν δρᾶν τι) ἀλλὰ (δοκεῖ) μὴ πημαίνειν.

337. τοιαῦτα δ' ἄλλα, just such another course. Schneidewin reads τοιαῦτα δ' ἄλλὰ. "The appealing ἀλλὰ," he says, "ought to have had the imperative, — ἀλλὰ καὶ σὺ ποιεῖ: in place of which an equivalent phrase is introduced (ἀλλὰ καὶ σὲ βούλομαι ποιεῖν)." Now in cases where ἀλλὰ has this "appealing" force, two points are noticeable: (1) it usually follows the imperative verb; (2) it means at least, at any rate. See Soph. O. C. 1276, πειράσας ἀλλ' ὑμεῖς γε, try you at any rate (since I have failed): El. 411, συγγένεσθέ γ' ἀλλὰ νῦν, since not sooner, now be with me: El. 415, λέγ' ἀλλὰ τοῦτο, tell me this at least (if nothing more). τοιαῦτα ποιεῖ ἀλλὰ σὺ (or σύγε) would be good Greek for thus do thou at any rate (since others have not). But it could not mean Come, thus do thou also.

338-340. τὸ μὲν δίκαιον, κ. τ. λ., the right course is not as I counsel, but as you have chosen. There is an antithesis between τὸ δίκαιον — duty, with its inconveniences — and ἐλευθερία, the advantage secured by respect for motives of expediency. Chrysothemis has already confessed that she feels as Electra does (v. 333). She now repeats the avowal in broader terms. — τῶν κρατούντων, gen. after ἀκουστέα (G. 171, 2; C. 432; H. 576; Cur. 420).

341. δαινόν γε, well, it is grievous. Monk and Blomf. σέγ'; but this gives a false emphasis. Electra does not say, it is strange that you, of all people, should act thus; but rather, it is strange that Agamemnon, of all fathers, should be thus forgotten. — πατρός: this word and οὐ are both gen. of source. The thought is based on the doctrine that the child is more the father's than the mother's, — the doctrine which the Æschylean Apollo so effectively works into his apology for Orestes, — see Æsch. Eum. 628, οὐκ ἔστι μήτηρ ἡ κεκλημένου τέκνου | τοκεύς, she is not the mother who is called the parent of the child.

342. τῆς τικτούσης: ἡ τίκτουσα = she who is your mother: ἡ τεκοῦσα is a more rhetorical phrase — she who brought you into the world.

Hence, where the *pathos* of the maternal relation is to be insisted upon, ἡ τεκοῦσα would be used by preference : cf. v. 1410, ΚΑ. ὦ τέκνον, τέκνον | ολκτειρε τὴν τεκοῦσαν, *O child, child, pity your mother.* For syntax of the two genitives, G. 171, 2 ; C. 432 ; H. 576 ; Cur. 420.

343, 344. τὰμὰ νουθετήματα, *warnings* (uttered) to me : the possessive pronoun is used here for the genitive of the object. — κείνης : in poetry, passive verbs, or verbal adjectives of passive force, sometimes take a genitive of the agent or cause (G. 176, 2 ; C. 434, R. XV. b ; H. 582, a, 677).

345–364. The connection of ideas in this passage is as follows : You forget your duty to Agamemnon, and take your cue from Clytæmnestra. Very well : you must choose once for all (ἐλοῦ γε) between policy and principle. You cannot combine them here, as you try to do by saying that you would show your hatred of the murderers *if you could*, &c. Is not the insincerity of these professions seen from the argument by which you try to divert *my* purpose ? For you pretend that I shall be a *gainer* by leaving off grief ; now you know very well that I should be nothing of the kind. What do I care for such pleasures as you secure, in comparison with the happiness of obeying my own sense of right ?

345, 346. ἔπειτα ἐλοῦ...ἔχειν, *that being the case, just choose one of two things, either to be evilly minded* (i. e. towards these murderers, as I am) *or being prudent* (i. e. *politic*, because you wish to live at peace with them) *forget your friends* (i. e. your father).

348, 349. τούτων, obj. gen. — μίσος : Chrysothemis (v. 334) had said, more cautiously, δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ : but Electra translates the guarded phrase into her own plain language. Cf. v. 290. — ἐμοῦ, gen. abs. with the participle, denoting time. — τιμωρομένης : 1. τιμωρεῖν τινά τι, to punish A for B's satisfaction ; 2. τιμωρεῖσθαι τινά τι, to revenge one's self on A for wronging B. The *accusative* is more usually omitted with τιμωρεῖν, the *dative* with τιμωρεῖσθαι : but as τιμωρομένης here = τιμωρούσης, so in Soph. *O. T.* 107, τιμωρεῖν = τιμωρεῖσθαι.

350–356. ἐκτρέπεις, *you dissuade*. — πρόσ, *in addition to*. — ἔχει, *involve*. — ἐπεὶ, *else*. — ἢ μάθ' ἐξ ἐμοῦ, a parenthesis. — μοι, dat. of advantage after κέρδος and having the part. ληξάσῃ agreeing with it. — γένοιτ' ἂν : the protasis is expressed by the participle. — ἐμοί (G. 184, 3 ; C. 453 ; H. 597 ; Cur. 431, a). — λυπῶ, *I annoy*. — ἐκεῖ,

i. e. ἐν Ἅιδου: cf. Eur. *Her.* 594, εἰ γὰρ ἔχομεν | κάκει μερίμνας, *for if we shall even there* (in Hades) *have cares*. Electra does not mean to imply that her father is beyond feeling anything. Her whole conduct rests on the belief that his spirit craves vengeance: see v. 453. But she doubts whether such transient flashes of pleasure as petty triumphs send through the minds of the living, can find their way to the place "Where to find joy in nought is still his wont" (*Eum.* 401), or touch a spirit waiting intently for a great and final victory.

357, 358. ἡμῖν ἡ μισοῦσα, *our hater* (lit. *hater in respect to us*): as μισέω is followed only by the acc. (G. 184, N. 2), the ἡμῖν must be regarded as a sort of ethical dat. or dat. of respect (G. 184, N. 5; C. 462, e; H. 599, 601; Cur. 433). — ξύνει: it is remarkable that in v. 263 Electra applies to herself the same words — τοῖς φονεῦσι τοῦ πατρὸς ξύνειμι — which she now applies in a different sense to Chrysothemis.

359–362. ἄν belongs with ὑπεικάθοιμι which is 2 aor. act. opt. v. ὑπέκω; — σοι...βλῶς, *but let an opulent table be spread for you and means of livelihood abound*. — τράπεζα: Electra's was empty, and she was not even provided with a couch (v. 192).

363. τοῦμὲ μὴ λυπεῖν, *for me, let it be meat and drink not to wound my conscience*: τὸ ἑαυτὸν μὴ λυπεῖν = *not to put one's self out*: — in the higher sense, not to violate one's own notions of what is right: in the lower sense, not to expose one's self to discomfort. From this latter point of view, Chrysothemis too might be said ἑαυτὴν μὴ λυπεῖν.

365–367. σύ, sc. ἡράσθης: the protasis is found in οὔσα (G. 226, 222; C. 635, 631; H. 751; Cur. 583). — καλοῦ, *be called*. — μητρὸς, sc. παῖδα.

369–371. μηδὲν πρὸς ὀργήν, (say) *nothing in anger*, i. e. that *points towards anger*. — εἰ σὺ μὲν, κ. τ. λ., *if you, Electra, will learn to imitate her caution, and she, on the other hand, your loyalty to the dead*. For the opt. in protasis with the indic. (ἔνεστιν) in apodosis, see G. 227, M. and T.* 54, 2, b; C. 634; H. 750; Cur. 549.

372. ὦ γυναῖκες: Electra has put herself in the wrong, to a certain extent, by her show of temper; and Chrysothemis, secretly ashamed of herself, catches at the admonition (μηδὲν πρὸς ὀργήν) which Electra has incurred, as an opportunity of making common cause with the Chorus who administered it. — ἡθῶς...μύθων, *I am*

* M. and T. refers to Goodwin's Greek Modes and Tenses.

quite accustomed to her talk, μύθων being used contemptuously (G. 180, 171, 2; C. 432; H. 584, c; Cur. 414, 3).

375. ἤκουσ', 1 aor. act. v. ἀκούω. — στήσῃ, *shall restrain*.

376, 377. τῶνδε, *my present sufferings*, gen. after compar. μέζον. For εἰ...λέξῃς: ἂν ἀντείποιμ' (G. 227; C. 651, 1; H. 750; Cur. 549).

380–383. ἐνθα μή: μή is used instead of οὐ here because the clause is subjective; i. e. is dependent on the view of Clytæmnestra and Ægisthus: nach der Absicht der Eltern (Schneidewin). Soph. is very fond of this ἐνθα μή with fut. indic.: O. T. 1412, ἐκρίψατ ἐνθα μή ποτ' εἰσβήσεθ' ἔτι, *cast me forth where you will never behold*, &c. Cf. also Ai. 659, El. 436. — ζῶσα, κ. τ. λ., *spending your days in a rayless dungeon* — ζῶσα, ironically, of a βίος οὐ βιώσιμος: cf. Soph. Ant. 308. — χθονὸς τῆσδ' ἐκτός, *far from this land*. — καὶ με: Brunck κάμῃ: the enclitic με is sometimes found in a position of apparent emphasis, but in such cases the true emphasis does not rest on the notion of the first person. So here the true emphasis is upon ὕστερον, not upon με.

384, 385. μέμψῃ, 1 aor. mid. subj. (G. 254; C. 628; H. 723, a; Cur. 518). — νῦν...φρονεῖν, *for now it is possible to be wise in good time*: ἐν καλῷ, sc. χρόνῳ (G. 139, 1; C. 506, a; H. 493, a). — καὶ βεβούλευνται, *have they really determined?*

386–390. μάλισθ', *most certainly* (they have). — μόλῃ, 2 aor. act. v. βλώσκω. — ἀλλ'...τάχῃ, *well then, for this purpose at least, let him come speedily*: for this ἀλλά in wishes, cf. O. C. 42. — τίν', κ. τ. λ., *what is this word you have uttered*: ἐπηράσω, 1 aor. mid. indic. v. ἐπαράομαι. — φρενῶν (G. 168, N. 3; C. 420; H. 589; Cur. 415).

391. ὑμῶν: in her anger, Electra classes Chrysothemis with Ægisthus and Clytæmnestra. At v. 949, in a calmer mood, she refers to herself and Chrysothemis as ἡμῖν.

392–395. βίον δὲ τοῦ παρόντος, *that life which you still have*, though you have nothing else: cf. v. 354 (Electra says), οὐ ζῶ; κακῶς μὲν οἶδ', ἐπαρκούντως δ' ἐμοί. βίου is opposed to the idea of ἐκφύγω—escape by death: it is gen. after μνείαν. — ὥστε θανατῶσαι: one would rather have expected θανατοσθῆναι. — ἦν ἂν, εἰ...ἥπιστάσο (G. 222; C. 631; H. 746; Cur. 538). — φίλοις (G. 185, 184, 2; C. 455; H. 595, c; Cur. 429, c).

396. εἰκαθεῖν, *but to yield to those in power*: the forms ἀλκαθεῖν,

ἀμυναθεῖν, διωκαθεῖν, εἰκαθεῖν, εἰργαθεῖν, σχεθεῖν, are probably aorists. The uncontracted forms σχεθέειν, *Il.* XXIII. 466, ἀνασχεθέειν, *Od.* v. 320, point to this (Paley *ad* Æsch. *P.* V. 16). In *Ar. Nub.* 1481, διωκάδω is the regular *aorist* subjunctive of deliberating. Again, in Æsch. *Cho.* 815, Περσέως...καρδίαν σχεθών, σχεθών is not a present participle, as Blomfield asserted, but a strictly aorist participle, *having taken the heart of Perseus*, — nerved himself for the effort. Donaldson (*N. Crat.* § 382) states but does not support the other view.

397–401. σὺ...λέγεις, *utter thou these fawning words; thou speakest not in my way.* — τυμωρούμενοι: the masculine participle may be used: 1. in the plural, by a woman speaking of herself; 2. In the singular, by the leader of a female chorus. — τούτων, obj. genitive. — τάπη = τὰ ἔπη.

402–405. πείσει, fut. mid. v. πείθω, *be persuaded.* — μή πω, *may it be long before;* Eur. *Hec.* 1277, ΕΚ. μή πω μανείη Τυνδαρίς τοσόνδε παῖς, *may it be long before the child of Tyndarus reaches such madness.* — νοῦ κενή, *foolish* (lit. *empty-minded*). — ἰστέλλην, 2 aor. pass. v. στέλλω, *I was sent.* — ὅδου, gen. of the whole after the antecedent implied in οἷπερ. — τῷ, interrog. pron. = τίνι. — ἔμπυρα, *offerings*, generally of milk, honey, oil, &c.: i. e. the ἐντάφια of v. 326, the χοάς of v. 440. So Schol. τὰδ' ἔμπυρα· ταύτας τὰς σπονδάς; and Triclinius *ap.* Ellendt (*Lex.* s. v.), καταχρηστικῶς δὲ εἶπε τὰ ἔμπυρα, *he has used ἔμπυρα not in its proper sense.* Brunck follows Suidas in making ἔμπυρα mean *burnt sacrifices*. But see v. 324, where the Chorus announces the approach of Chrysothemis: — ὁρῶ | τὴν σὴν δμαιοῖν...ἐντάφια χεροῖν | φέρουσαν. If Chrysothemis had been followed by a train of slaves bearing victims for sacrifice, would the Chorus have failed to note the fact?

408–410. ὅν, and not, as some would write it, ὅν γε; for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken. — τοῦ...τῷ, interrog. pron. — τῷ τούτ' ἤρεσεν, *to whom was this agreeable?* Elmsley wished to read τῷ τόδ'. — δοκεῖν ἐμολ': such infinitives are usually preceded by ὥς (*G.* 268; *C.* 665; *H.* 772; *Cur.* 564).

411–415. θεοὶ πατρῷοι, i. e. the gods of a *family*: θεοὶ ἐγγενεῖς, *the gods of a race* in a larger sense: see v. 428, note. Cf. Æsch. *Theb.* 578, πόλιν πατρίαν καὶ θεοὺς τοὺς ἐγγεγεῖς. An ancient Attic title of Apollo was πατρώος, — (no doubt with allusion to his being

the father of Ion,)—as presiding god of the Ionic septa. The worship of Ἀπόλλων πατῆρ, originally restricted to the Eupatridæ, was first extended to the people in general under the timocracy of Solon (Müller, *Dor.* bk. II. ch. v. § 15). — ἄλλα νῦν : this is the appealing ἄλλα, but now at all events : cf. v. 337, note. — ἐπὶ σμικρόν, a little (lit. up to, as far as a little). So ἐπὶ βραχύ, ἐπὶ μέγα, ἐπὶ πολὺ, ἐπὶ πλεόν, ἐπὶ πλείστον, ἐπὶ μακρόν, etc. Herod. has even ἐπὶ μάλλον, I. 94, and ἐπὶ διηκόσια, I. 193. — σμικροί, slight, in the sense of βραχεῖς : cf. *O. C.* 442, ἔπους σμικροῦ χάριν φυγάς σφω...ἠλώμην, for want of a few slight words said on my behalf I wandered forth an exile.

417, 418. λόγος τις, κ. τ. λ., it is reported, &c. The contrast between the oracles in the *Choëphoræ* and in the *Electra* has already been noticed (v. 36, note). The contrast between the dreams is not less significant. In the *Choëphoræ* (vv. 516–541) Clytæmnestra dreams that she has given birth to a serpent, and that the creature which she has nursed buries its fangs in the breast which is giving it suck. The very dream is an argument *ad misericordiam* in Clytæmnestra's favor ; and Orestes himself accepts the invidious character which it assigns to him. Here, there is nothing in the tenor of the dream which can excite sympathy with her to whom it came. It presents merely a calm picture of renewed luxuriance from the stock which the usurper of the soil had striven to extirpate—the spread of a beneficent and overshadowing growth from the tree which men believed to have withered. — τοῦ σοῦ τε κάμου : the pronouns here are significant, because *Electra* had implied that her sister was unworthy to call Agamemnon her father. — δευτέραν, a second time. — ὁμιλίαν, presence.

419–422. τόνδ' ἐφέστιον πῆξαι, he planted it upon the hearth = ἐπὶ τῇ ἐστίᾳ (*G.* 162 ; *C.* 472, g ; *H.* 488, c ; *Cur.* 361, 8). — οὐφόρα = δ' ἐφόρα. — For a description of this sceptre see *Il.* II. 101 :

“ Then uprose

The monarch Agamemnon, in his hand
His royal staff, the work of Vulcan's art ;
Which Vulcan to the son of Saturn gave ;
To Hermes he, the heav'nly messenger ;
Hermes to Pelops, matchless charioteer ;
Pelops to Atreus : Atreus at his death

Bequeathed it to Thyestes, wealthy Lord
 Of num'rous herds; to Agamemnon last
 Thyestes left it; token of his sway
 O'er all the Argive coast, and neighboring isles." — DERRY.

— ξ...γενέσθαι: cf. Herod. VI. 117, *ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν*, *a giant hoplite seemed to confront him whose beard shaded his whole shield*.

424, 425. τοῦ παρόντος, gen. after ἔκλυον. Dindorf reads του. But the rhythm of the verse is strongly in favor of τοῦ. And why not "*the man who was by*," as much as "*a man who was by*"? The only difference is that τοῦ παρόντος implies that there was but *one* person present. Now probably Clytæmnestra did not intend that any one should be present: she was overheard by accident: τοῦ seems therefore to suit the sense at least as well as του; and it certainly suits the metrical emphasis much better. Cf. v. 927. — ἡνίχ'...τοῦναρ, *when she told* (lit. *tells*) *her vision to the Sun*. — Ἑλίω: cf. Eur. I. T. 43, *ἂ καὶ νύξ ἤκει νύξ φέρουσα φάσματα | λέξω πρὸς αἰθέρ*, *what strange visions the night has brought me I will tell to the air*. This custom clearly rests on an identification of Helios with Apollo, the banisher of μᾶσματα and δειμάτα. But such identification was by no means constant or universal. In Æschylus, especially, it is curious to observe how it wavers. Thus in Æsch. *Suppl.* 204, Helios and Apollo are expressly distinguished: — XO. *καλοῦμεν αὐτὰς ἡλίου σωτηρίους*. ΔΑ. *ἀγνόν τ' Ἀπόλλω, φυχὰ δ' ἀπ' οὐρανοῦ θεόν*: Chor. *We invoke the preserving rays of the sun*. Dan. *And holy Apollo, the exiled god from heaven*. But in Æsch. *Cho.* 970, they are expressly identified: — *ὁ πάντ' ἐποπτεύων τάδε* | *Ἥλιος...ὥς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ*, *the Sun who sees all this...that at some time he may be present at my trial and bear witness for me*, says Orestes. Apollo does not appear to have been regularly and distinctly identified with the Sun until the old mythology had begun to pale before rationalism. The Ionic school by degrees identified the deities of the popular creed, partly with material powers and objects, partly with the attributes of the universal mind: cf. Müller, *Dor.* bk. II. ch. V. § 7. At Athens, at Corinth, at Tænarum, and in the island of Calauria, the cultus of Helios was distinct from the cultus of Apollo. Two recorded instances show how readily, how instinctively, the connection presented itself to βάρβαροι, — the instance of the Egyptian

priests, who identified their Horus (sun) with Apollo (Herod. II. 144), — and that of the Persian Magi, who, as sun-worshippers, interceded for *Delos* (Herod. VI. 97).

427-430. **φόβου**, gen. after **χάριν**, which has a prepositional force like **ἐνεκα** (C. 436, d) = *on account of*. For syntax of **χάριν** (G. 160, 2; C. 483; H. 552; Cur. 404, Obs.). — **πρός νυν**, κ. τ. λ.: Hermann would make Electra's speech begin here, and therefore understands **μηδ' ἀβουλίᾳ πεσεῖν**, v. 429, *do not suffer yourself to vacillate*. But, 1. **ἀβουλία** can mean only *injudiciousness*: it cannot mean *indecision*, as he assumes. 2. He quotes *Trach.* 592, **οὔ ποτ' ἀσχύρῃ πεσεῖ**, to prove that **ἀβουλίᾳ** may = *eis ἀβουλίαν*: but **ἀσχύρῃ πεσεῖν** is not *to fall into disgrace*, but *to fall with disgrace* — *ignominiously*. Here **ἀβουλίᾳ** is the dat. of the means or cause *by* or *for your folly*: cf. v. 549, note. — **θεῶν τῶν ἐγγενῶν**: cf. v. 411, note. It is characteristic that Chrysothemis does not invoke the gods of her *father's* house, as Electra does (v. 411), but prefers the more general term, *gods of the race*. She instinctively avoids the use of a term involving an allusion to Agamemnon. — **σὺν κακῷ μέτῃ πάλιν**, *you will come back to me for counsel, with a tale of sorrow*.

431. **ὦ φίλῃ**: since Electra's angry repulse of her sister's overtures (v. 403), two new feelings have arisen in her mind, — joy at the import of the dream, horror at the thought of the impious offerings. Full of agitating hopes, full of anxiety to prevent the impending profanation, she is too eager to think of anything but arresting the mission of Chrysothemis. Anger and scorn are forgotten, — affectionate earnestness takes their place.

431, 432. **τούτων...μηδέν**, *place* (lit. *attach to*) *none of these things which you bear in your hands on the tomb*: **προσάψης** (G. 254; C. 628; H. 723, a; Cur. 518). — **οὐ θέμις οὐδ' ὄσιον**, *neither proper nor an act of piety*, i. e. = *Jus fasque vetant*: **οὐ θέμις** = **οὐ νόμιμον**, *contrary to positive usage*: cf. *Od.* XIV. 130, **ἡ θέμις ἐστὶ γυναικός**, *as is the custom of women*.

433. **ἀπὸ γυναικὸς ἰστάναι**: Schneidewin alone reads **ἰστάναι κτερίσματα** | **γυναικός**, without remark: but for **ἀπὸ** meaning *on the part of*, cf. *Thuc.* I. 17, **ἐπράχθη τ' ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιώλογον**, *no deed was performed on their part worthy of mention*.

435, 436. **ἀλλ' ἡ πνοαῖσιν**, κ. τ. λ., *no — to the winds with them!* or *bury them in the deep-dug soil, in a place whence no vestige of these things*

shall visit our dead father's sleep: *δός* is to be supplied from *κρήνον* for *πνοαίς*; see v. 72, note. Cf. Eur. *Bacch.* 350, *στέμματ' ἀνέμοις καὶ θυέλλαισι μέθες*, *commit his crown to the winds and storms*: *Troad.* 419: Virg. *Æn.* XI. 795. It is strange that Schneidewin should prefer *ροαῖσιν*. — *ἐνθα μή*, cf. v. 380, note. — *εὐνήν*, cf. v. 896. The term *εὐνή* has a special appropriateness in reference to the grave of the injured husband.

438. *σωζέσθω*: Brunck and Hermann *σωζέσθων*. Cf. Pors. *ad. Hec.* 1141: — “Quantum equidem iudicare possum, veteres Attici hanc licentiam, si scilicet licentia appellanda est, ut plurale verbum neutri plurali subjicerent, nunquam usurpabant nisi ubi de *animantibus* ageretur.” To this Hermann objects: — *debebat ita dici, ita eos id facere, cum in mente habeant nomen quod non sit generis neutris*: e. g. *χαῖ* here. If Porson's rule is too narrow, Hermann's is manifestly too vague. Jelf (*Gram.* § 315) states the case satisfactorily. A plural verb follows a neuter plural, 1. Ubi de *animantibus* agitur: 2. When the idea of *plurality* is prominent: e. g. Thuc. V. 26. On neither of these grounds can *σωζέσθων* be preferred to *σωζέσθω*.

439. *ἀρχήν*, *to begin with*, i. e. *at all*; in this sense always in *negative* sentences. For its syntax (G. 160, 2; C. 483; H. 552; Cur. 404, Obs.). Soph. *Ant.* 92. — *ἄν..ἄν*: for the repetition of this particle with the apodosis *ἐπέστιφε* (G. 212, 2; C. 622; H. 873, a; Cur. 639, Obs.). Cf. also v. 333, note.

441–443. *ὅν γ'...τῷδ'*, *for this one* (i. e. Agamemnon) *whom at least* (*she slew*): for *ὅδε* instead of the emphatic *οὗτος* in the apodosis, cf. Soph. *Ant.* 460. — *σκέψαι*, 1 aor. mid. imper. — *σοί*, dat. after *δοκεῖ*. — *αὐτῇ* goes immediately with *προσφιῶς*, but belongs also to *δέξασθαι*, and the words would be translated, *to receive in a friendly way these gifts for her sake*: cf. Eur. *Hec.* 523, *δέξαι χάδς μοι τάσδε*, *receive these libations for me*: *Il.* II. 186. — *οὖν τάφοισι = ὁ ἐν τάφοισι*. — *δέξασθαι*: for aor. infin. (*without ἄν*) in *future* sense (G. 203, N. 2; M. and T. 23, N. 2 and 3; C. 610): cf. *Æsch. Theb.* 423.

444, 445. *ὥστε = ὡσπερ*: cf. *Ant.* 1020. Ellendt quotes fourteen instances in Soph. Rare in *Æsch.* — *ἐμασχαλίσθη*, *was mutilated*: this consisted in cutting off the extremities and placing them under the armpits of the murdered man, since the murderers believed that the victim would thus be powerless to take vengeance. Here it was probably in the nature of an *ἀφοσίωσις* — an offering to the gods

infernal of the ἀπαρχή (*primal offering*) of the victim — analogous to the consecration of a person to Hades by cutting off a lock of hair, Eur. *Alc.* 75. Another view regards the act as intended to deprive the victim of power to haunt his murderers, just as in England suicides used to be interred with a stake through the body, “to lay the ghost.” See Paley *ad* Æsch. *Cho.* 431. — *κατὰ λουτροῖσιν, κ. τ. λ., and, for ablution, she wiped off the blood-stains on his head: ἐπὶ λουτροῖς = ἐπὶ καθάρσει τοῦ φόνου, for cleansing from the murder.* By this act, meaning *his blood be upon his own head*, the murderer washes her hands of the guilt: cf. *Od.* XIX. 92, *μέγα ἔργον, δὲ σὴ κεφαλῇ ἀναμάξεις, a great deed, whereof thou wilt take the stain on thine own head* (i. e. be answerable for it). The change of subject in *ἐξέμαξε* is harsh. But there is an objection to making *νέκυς* the subject of the verb, in the sense *he received the stains on his head*; viz. that for this we should require the middle *ἐξέμαζατο*.

446. *ἄρα μή, can you think?* Cf. *Soph. Ant.* 632, where *ἄρα μή* expresses Kreon's dignified surprise at the abrupt entrance of his enraged son.

447, 448. *φόνου*, gen. depending on *λυτήρ*. — *σὺ δέ* is used here in emphatic contrast to what precedes where the sister obeys the mother. For this *σὺ δέ* Schneidewin well compares Æsch. *Ag.* 1027.

449. *ἄκρας φόβας*: for a recent death, the mourner's head was shaved; for an offering to the long-dead, a single lock was cut off. This is the point of Eur. *Or.* 128 (Electra taunting Helen, who ought to have cut off her hair for her mother's death).

451. *ἄχω = ἄ ἔχω*. — *ἀλιπαρή τρίχα, this neglected hair*: the most natural sense for *ἀλιπαρής* appears to be, *that about which no pains have been taken*. It is difficult to believe that *ἀλιπαρής* *θρίξ* could mean *hair unfit to be offered by a suppliant*, as Hermann takes it. Brunck reads, *τῇδε λιπαρῇ* (i. e. *ἔκτιν*) *τρίχα*, — a strange phrase. Donaldson (*N. Crat.* § 456) connected *λιπαρεῖν* with *λάω, λιλαιεσθαι, λίσσομαι, λιπῶ, λελημμένοις, λιμός*. Curtius (*Griech. Etym.* p. 240, § 339) favors the older view which connects *λιπαρής, λιπαρεῖν* (in spite of quantity) with *λίπα, λιπαρός*, through the notion of “sticky” (“klebrig”); and compares Sansk. *lip, limp-á-mi*, to smear, anoint. — Mr. Paley believes that vv. 451, 452 have been interpolated by a grammarian who did not understand the elliptical formula *ἀλλ’*

δμως; and remarks that the passage reads well without them, if we change αἰτοῦ δέ to αἰτοῦ τε, i. e. αἰτοῦ μολεῖν τε αὐτόν, καί, etc.

452, 453. οὐ χλιδαῖς ἡσκημένον, *not gayly adorned*: the strong word χλιδαῖς seems to hint a reproof of the gayer apparel which Chrysothemis wore, forgetful of the dead (v. 342). — αἰτοῦ (pres. imper. mid. v. αἰτέω), κ. τ. λ., *but do you, bending low, entreat him from the ground*.

455. ἐξ ὑπερτέρας χερός, *with victorious hand*; “*victtrici manu*,” says Herm.

456. ἐχθοροῖσιν, κ. τ. λ., *alive may trample under foot his foes* (lit. *may tread with foot upon, etc.*): αὐτοῦ refers to Agamemnon.

459, 460. οἶμαι...ὄνειρατα, *now, I think, I think, that he, too, was somewhat concerned in sending these horrid dreams to her*: with μέλον sc. εἶναι, making μέλον εἶναι = μέλειν, which takes πέμψαι for its subject; κα- κείνῳ, i. e. Agamemnon too. The particles μὲν οὖν have here their separate force, not their compound force of “*nay, rather*.” *Now (οὖν) I think (οἶμαι μὲν) that, etc.; but still (δμως δέ v. 461) go and pray for his help*.

461. δμως δέ: *but (though I have no doubt that the agency of the dead is already at work for us) still you had better make sure of it by praying to him*.

466. τὸ γὰρ δίκαιον: *it is senseless (οὐκ ἔχει λόγον) for twain to wrangle about duty, instead of forwarding its accomplishment*. For ἐρίξω οὐκ ἔχει λόγον, instead of τὸ ἐρίξω οὐκ ἔχει λόγον, see Eur. *Tro.* 470, δμως δ' ἔχει τι σχῆμα κυκλήσκειν θεούς, *but yet there is some fitness in calling on the gods*. Schneidewin, τὸ δίκαιον οὐκ ἔχει λόγον, *duty affords no ground* — countenances no reason — for two people quarrelling. But ἔχειν λόγον usually has one of two meanings: 1. to be right or reasonable; 2. to take account of: e. g. Eur. *Al.* 51.

467. δυοῖν: for the dative depending on the notion of suitability in ἔχει λόγον, cf. Eur. *Ion*, 1316. Cf. also G. 184, 3; C. 453; H. 597; Cur. 431.

470, 471. πικρὰν...ἔτι, *I think that I shall yet hazard this to my cost* (lit. *this bitter attempt*). — ἔτι: for this ἔτι in forebodings or menaces, see Æsch. *Eum.* 812, where the texts give ἐς. The emendation is, I believe, due to Mr. Shilleto.

472, 473. εἰ μὴ, κ. τ. λ., *unless I was born a false seer, and lacking in wise counsel*.

472-515. **στάσιμον πρῶτον**: Arist. (*Poet.* XII. 23) considers the choric element (τὸ χορικόν) of tragedy under two heads: 1. What was sung in full chorus (κοινὰ πάντων), viz. the *πάροδος* and the *στάσιμα*; 2. What was given by the coryphæus or by divisions of the chorus (*ἰδία*): viz. the part taken in the dialogue on the stage (τὰ ἀπὸ σκηνῆς); and the *κομμοί* or the dirges sung in parts between an actor and the leader or a section of the chorus. The *parode* or entrance-chant is *πρώτη λέξις ὅλου χοροῦ*; the *stasimon*, *μέλος χοροῦ τὸ ἀνευ ἀναπαύστου καὶ τροχαίου*. The term *στάσιμον* involves two notions, — that of the chorus *in position* at the *thymele*; and that of an ode *unbroken* by dialogue or anapæsts.

472-515. *Chor.* If I can read omens, the retribution foreshadowed in Clytæmnestra's dream will soon arrive. The spirit of the murdered man is on the watch, in alliance with that household curse which instigated and will avenge the murder. Nor will one life suffice; the false wife and her accomplice shall die together. Alas for the long history of bloodshed which the shedding of their blood must close!

475, 476. **ἔσιν ἂ πρόμαντις Δίκα, justice, who has cast her shadow before, will come**: **πρόμαντις**, as having sent the warning dream, the omen of her triumphant advent. Cf. *Æsch. Cho.* 29. **μάντις, πρόμαντις** usually denote the recipient of inspiration from a higher source: e. g. the Pythoness, *Thuc.* V. 16, *τὴν πρόμαντιν τὴν ἐν Δελφοῖς ἐπητίωντο*. On the other hand, the *μάντις* or *πρόμαντις* — the subject of the divine frenzy — stood nearer to the god than the mere *χρησμοδός*: and *μαντεύομαι* may even be said of the inspiring god himself, e. g. *Æsch. Eum.* 686 (of Apollo), *μαντεῖα δ' οὐκέθ' ἀγὰ μαντεύσει μένων*, and *no longer abiding here, will you utter pure oracles*. — **φερομένα, bringing back**. — **χεροῖν**: join **χεροῖν κράτη, strength of her hands**, cf. v. 206, *θανάτου αἰκεῖς διδύμαιν χεροῖν*: v. 37, *χειρὸς ἐνδίκους σφαγὰς*. Schneidewin, *carrying victory in her hands*: he compares *Il.* XI. 4, (*Ἐριδα*) *πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν, holding in her hands the portent of war*. But, following the analogy of vv. 37, 206, we think it better to connect the *χεροῖν* with *κράτη*.

477, 480. **οὐ μακροῦ χρόνου** (G. 179, 1; C. 433, a; H. 591; Cur. 426). — **ὑπασσι, sustains** (lit. *is under*). — **κλύουσιν, acc.** instead of *dat.* *κλυούσῃ*, as if *ὑφάρπει με* had preceded: cf. *Æsch. Pers.* 913, *λέλυται γὰρ ἐμῶν γυῖων ῥώμη | τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν, for*

the strength of my limbs fails as I look on these aged citizens. Eur. *Med.* 810.

484. οὐ γάρ... ἀναξ, *for never will your sire, the King of Greece, at least forget.*

485. οὐδ' ἂ παλαιά, κ. τ. λ., *nor unmindful, under the rust of years, is the two-edged blade of brass that slew him, etc.* The very axe — φόνιος πέλεκυς, v. 99 — with which the base blow was struck nourishes a grudge against the masters who set it such a task, and broods sullenly in its forgotten hiding-place, ready at any moment to bear damning witness. To appreciate the full force of the words, it is necessary to remember an Athenian custom. In the court called τὸ ἐπὶ Πρυτανείῳ inanimate objects which had caused death were brought to a formal trial. The fatal piece of stone, or wood, or iron was arraigned, sentenced, and, according to Draconian law, cast beyond the boundaries (ὑπερορίζεσθαι) in the presence of the ἀρχῶν βασιλεῖς and the φυλοβασίλεις. To us, the personification of the spiteful axe might seem too grotesque for tragedy, and more in the quaint manner of a German fairy tale. To an Athenian audience it would suggest a solemn procedure in their law.

486. αἰκίας: the penult of αἰκία is always long. According to analogy it should therefore be written αἰκεια; and so Porson, *Advers.* p. 209, wished to write it. As Eustathius (p. 1336, 58) mentions both forms, αἰκεια and αἰκία, Porson and Dawes inferred that he meant to distinguish αἰκεια, with the penultimate long, from αἰκία, with the penult short. But there is no evidence either for αἰκεια or for αἰκία in classical writers, who use only αἰκία. May not Eustathius, then, have simply meant to distinguish αἰκεια, as a later orthography, from αἰκία, the received form? The Alexandrian grammarians, jealous of strict analogy, may well have exchanged the irregular, though classical spelling, αἰκία, for αἰκεια, — a purism of which Eustathius has preserved the hint. It is scarcely conceivable, as Ellendt supposes, that he can have believed αἰκεια and αἰκία to be etymologically distinct. (See Ellendt, *Lex.* s. v. αἰκία.)

489–491. ἤξει... Ἐρινύς, *she who lies in wait, in ambush that is terrible, Erinnyes, shod in brass, shall come with tramp of many feet and armed with many swords.* πολύπους and πολύχειρ, in their first intention, express the stormy onset which shall sweep all before it when the avenging power bursts from its ambush. But it is part of

their less direct import that the vengeance is to be *complex*. A life for a life shall not be the canon here: murderer and murderess must both perish. This notion is brought out clearly by the γάρ in v. 492.

492. ἐπέβα, κ. τ. λ., have been formed between (lit. come upon) those who should never have been joined (lit. to whom it was unlawful). Cf. O. T. 1300, τίς σε προσέβη μανία, what madness has come upon you?

495-499. πρὸ τῶνδε: πρὸ for ἀντί, meaning on account of, is peculiar: though πρὸ for ἀντί, meaning instead of, is common enough: e. g. O. T. 10. — μ' ἔχει, it possesses me, that; i. e. I feel sure that: the conjecture πρὸ τῶνδ' ἔρως μ' ἔχει is worthless. But the first μήποτε is doubtful. — μήποτε, κ. τ. λ., that never, to our discomfiture (ἡμῖν dat. of disadvantage), never will this portent come harmless to the murderer and his accomplice: ἀψεγές, lit. without causing them to complain of it, to rue it. Cf. μέμφεσθαι, used of strong resentment, Æsch. Cho. 36. Dindorf suggested ἀψεφές, quoted by Hesych. from Soph.'s Phædra as = ἀφρόντιστον, unheeded. As ψέφω, quoted by Hesych. in its compounds καταψέφω and μεταψέφω, meant to darken, it is not obvious how ἀψεφής = ἀφρόντιστος, unless it mean that on which the shadow of thought — of solicitude — has not fallen. — πελᾶν is Attic future of πελάζω: thrice in Soph.: 1. Here; 2. doubtful in Phil. 1149, φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτε: no more will ye (θηρία) draw me after you (πελᾶτε transitive) in your flight. 3. O. C. 1060, clearly a future, as in the other two places. — τοῖς δρώσι καὶ συνδρώσιν, i. e. Ægisthus and Clytemnestra. The plur. is used for the singular in vague references, cf. v. 146, note, also C. 489; H. 518, c.; Cur. 362, Obs. 1. Dindorf understands these words of the avengers, and therefore condemns ἀψεγές (though he retains it in the text) as unsuitable. He prefers ἀψεφές, unheeded; see v. 497, note. But for δρᾶν of crime, see Æsch. Cho. 305. — κατασχίσει, shall succeed (lit. shall come into haven safely). Cf. Phil. 221; Æsch. P. V. 190.

505. ἱππεία: the chariot-race with Cænomaus, King of Pisa, in which the hand of Hippodameia was the prize. His charioteer, Myrtilus, had rendered his horses so famous for their swiftness that Cænomaus challenged all his daughter's suitors to a chariot-race from Pisa to the temple of Poseidon in Corinth, and, in case of defeat, they were to suffer death. Fifteen chiefs had failed when Pelops entered the lists. He bribed Myrtilus, by the promise of half the kingdom, to leave out his master's linchpins, and, accordingly, he

won ; but, to avoid redeeming his pledges, threw Myrtilus into the sea, as they drove home along the cliffs. The curse of the Pelopid house was pronounced by Myrtilus as he sank.

506, 507. *ὦς... γῆ*, *how direful was thy advent in this land*. For syntax of *γῆ* (G. 186 ; C. 450 ; H. 602 ; Cur. 436).

508-511. *ποντισθεῖς, drowned in the sea*. — *ἐκοιμάθη, slept* : Myrtilus sank into his grave, and in a moment the sea hushed his cry. But from the stillness of that quick and silent death awoke the tumult of crime with which for ages the house of the murderer was to ring. — *αἰκίας*, dat. of manner.

512. *πρόρριζος ἐκριφθεῖς, cast headlong* (lit. *roots and all*, i. e. *so as to utterly perish*) : cf. Herod. III. 40, *τελευτᾶν πρόρριζον, perish from the roots*, i. e. *come to utter ruin* ; Soph. *El.* 755.

513-515. *οὐ... αἰκία, never yet, since that event, has shame that's fraught with woe been wanting to this house*. — *ἐκ τοῦδ' = ἐκ τούτου* (cf. v. 441), referring back to *εἶτε*.

516-659. *Enter CLYTÆMNESTRA*. — *Cl.* (to *Electra*). So it seems that you have broken loose once more : Ægisthus is away, and you care not for *me*. Yet *I* am the tyrant whom you accuse of attacking and harassing you. I act strictly on the defensive, merely replying to your taunts. You taunt me with slaying your father. Did he not, for his brother's sake, slay my daughter ? — *El.* Have I leave to speak plainly ? — *Cl.* You have. — *El.* Well, then, in the first place your daughter was sacrificed on public, not on personal grounds. In the next place, supposing it to have been otherwise, that does not justify your deed : at this rate, you should be killed too. Thirdly, how do you account for your living with Ægisthus and having banished Orestes ? — *Cl.* Insolent and shameless ! Have you done ? May I sacrifice in peace ? — *El.* Sacrifice ; I have done. — *Cl.* Hear, Phœbus the Averter, my secret prayer : avert the omen of the dream : fulfil the wishes which in a thwarting presence I dare not utter.

516. *ἀνεμένη μὲν, so left at large* : for the meaning of *μὲν* here cf. Plat. *Charm.* 153 c, *παρεγένου μὲν, ἥ δ' ὅς, τῇ μάχῃ ; so you were present at the battle* ?

518. *θυγαῖαν, abroad* : Clytæmnestra could say this with plausibility, because of the seclusion of females. Cf. Eur. *Or.* 108, H.A. *τί δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας*. — E.L. *eis thalon erpeu parthëroisou ou kalon* : E.L. *But why not send thy daughter Hermione* ? — H.E.

It is not well for virgins to mingle in a crowd. Cf. also Eur. *I. A.* 737, and the precept of Phocylides *frag.* 203. Even for married women there was no freedom in going abroad, Ar. *Lys.* 16. For the negative μή with αλσχύναν (G. 283, 6, 263; C. 713, d; H. 838; Cur. 617, Obs. 3). For the syntax of the infinitive (G. 174; C. 405; H. 580; Cur. 419, e).

519, 520. οὐδέν, κ. τ. λ., *you do not heed me at all.* — καίτοι, yet, although your conduct discredits your complaint.

521, 522. ξείπας, *you have denounced.* — ἀρχω probably means here, *I rule*, though it might be taken with the participle, *I provoke you with insult*, as in *Il.* II. 378: cf. v. 552. For Electra more than once complains that her mother is her *tyrant*: at v. 597 she calls her δεσπότω, and at v. 264 says κακ τῶνδ' ἀρχομαι.

523, 524. ἔχω, *am guilty of*: Eur. *H. F.* 165, ἔχει δὲ τοῦμόν οὐκ ἀναλ-
δειαν, γέρον, (but my purpose), *old man, involves (makes me guilty of)*
no shamelessness, &c. — κακῶς...θαμά, *but I speak evilly of you, because I*
often hear slanderous things from you.

525, 526. πατήρ, κ. τ. λ., *for your father, nothing else, is always your*
pretext. — σοί: see v. 1213, note. — τέθηκεν has πατήρ for its subject.

528. γάρ: (it is true that I killed your father); *for* I could not help it. I was merely the passive instrument of Justice. Cf. *Measure for Measure*, Act I. Sc. 2 (Angelo to Isabella): *Be you content, fair maid: it is the law, not I, condemns your brother.*

529. ἦ...ἀρήγαν, *which you ought to aid*: for the omission of ἀν with the imperfect χρῆν (G. 222, N. 2; C. 631, f.; H. 703; Cur. 490). Cf. *Ant.* 677, οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις, *thus one should support the cause of order.*

531. τὴν σὴν δμῆμον: in speaking of Iphigeneia, Electra avoids the name of *sister*; feeling instinctively that, as the victim of Agamemnon, Iphigeneia is (so to say) on the side of Clytæmnestra. She alludes to her as τὴν αὐτοῦ κόρην, v. 572; κείνης, v. 573; αὐτήν, v. 576; τῆς (σῆς) θυγατρός, v. 592. — μούνος: Æsch. has μούνος only once (in μούνωψ), *P. V.* 823, τὸν τε μουνῶπα στρατὸν; Eur. only once (in μούναρχος), *Rhes.* 31, ποῦ δὲ γυνήτων μούναρχοι; where Dindorf, μόναρχοι. In the seven extant plays of Soph., μούνος for μόνος occurs twelve times in dialogue: once besides in *frag.* 426 (ed. Dind.). Other Ionic forms in tragic dialogue are γούνατα, κούρος, δουρί, and ξείνος (the last, always *metro cogente, except* in Eur. *I. T.* 798, ξείν', οὐ δικάως, κ. τ. λ.).

532, 533. οὐκ...λύπης, *not having suffered equal pain with me*: λύπης is gen. of whole with ἴσον, and ἑμοί is dat. of likeness. — ὥσπερ, sc. ἐγὼ ἔκαμον, *as I suffered when I bore her*.

534. εἰεν: *very well*: i. e. you have heard my charge against Agamemnon; let me now hear your defence of him. — τοῦ χάριν, *τίνων*, *tell me why — for whose sake — he immolated her*. For the Greeks, *wilt thou say?* χάριν is an adv. acc., having with the gen. a prepositional force like ἐνεκα, see v. 427, note. For the syntax of the gen. after it (C. 436, d). Clearly, χάριν τίνων is the question to which Ἀργείων χάριν is the supposed answer. Brunck, Dindorf, Schneidewin, and others make τίνων the participle of τίνω; thereby enervating a spirited verse. Hermann τοῦ, χάριν τίνος, “why, for whose sake”: cf. Ar. *Nub.* 22, τοῦ δώδεκα μῶς Πασίᾳ; but rhythm would rather place the comma after χάριν: and τίνος for τίνων is gratuitous.

537, 538. ἀλλ’ ἀντ’ ἀδελφοῦ, *but if for the sake of his brother*: in a series of supposed arguments and answers, ἀλλά (as in v. 536) usually introduces the triumphant answer. Here it introduces a sentence comprising both argument and answer, and thus serves as a preface to each: ἀλλά (*but*, you will say forsooth, δῆτα) ἀντὶ ἀδελφοῦ ἔκτανεν τὰ ἐμά: ἀλλά (*but*, I rejoin) οὐκ ἔμελλε δώσειν δίκας; — τὰμ’ = τὰ ἐμά, *my offspring*, sc. τέκνα. — τῶνδε, obj. gen. after δίκην.

539. πότερον, κ. τ. λ., *was it that he had not two children, or (ἢ, v. 542) was it that Hades, &c., or, thirdly (ἢ, v. 546), was it that your father, &c.?* — διπλοῖ: Homer notices only a daughter—Hermione—whom Helen bore to Menelaus: *Od.* IV. 12. But it would have been bad pleading to inquire why Menelaus did not immolate his only child (τηλυγέτην, *Il.* III. 175). Sophocles therefore follows Hesiod, *frag.* 131: ἡ τέκεθ’ Ἑρμιόνην δουρικλειτῷ Μενελάῳ, | ὀπλότατον δ’ ἔτεκεν Νικοστράτον, ἔξον Ἄρης, *she (Helen) bore Hermione to spear-renowned Menelaus, and last she bore Nicostratus, scion of Mars*.

540, 541. πατρὸς...χάριν, *being children of parents for whose sake this voyage was undertaken*, i. e. this was the epic motive of the expedition, which attracted the sceptical criticism of Thucydides: I. 9. The singular ἥς is here used because the poet has Helen especially in mind.

542, 543. τιν’ ἔμερον, κ. τ. λ.: the τινὰ is obviously ironical, — *or had Hades a vague preference for my children, so as to feast on them?*

δαίσασθαι is an exegetical infinitive, and denotes here a purpose. See G. 265 ; H. 765 ; Cur. 561 ; Madv. 153. Cf. also Plat. *Crito*, p. 52, B, and see v. 1278, note : **δαίνυμαι** takes an accus.

545. **παρεῖτο**, κ. τ. λ., *had love for his children by me been dismissed*, &c. : the verb is plur. pass. v. **παρίημι**. But **ἐφείτο**, v. 1111, is from 2d aor. **ἐφείμην** ; and so **μεθείτο**, *Trach.* 197. The passive voice of **ἀνίημι**, **καθίημι**, **μεθίημι**, **παρίημι**, **ύφίημι** is rare in Attic, except in the perf. and perf. part. The pass. of **ἐφίημι** and of **προσίημι** is not used at all. Of **ἀφίημι**, the aor. 1, fut. 1, and perf. pass. were in common use.

546. **ἄβούλου καὶ κακοῦ γνώμην**, *insensate and misjudging* : these epithets seem at first sight not very appropriate. The parent's heart rather than his head, one would have thought, was in fault. But the idea uppermost is the *perversity* of Agamemnon in killing his own child when he might have taken his brother's. It is characteristic of Clytæmnestra's *ἀνδρόβουλον κέαρ* that she insists upon the folly of the action as much as upon its cruelty.

547. **δοκῶ μὲν**, cf. v. 61, note. — **εἰ καὶ**, *even if*. — **δίχῃ**, *at variance with*, &c.

549. **τοῖς πεπραγμένοις**, causal dative : cf. Thuc. III. 98, **τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους**, *fearing the Athenians on account of what had happened* : Soph. *Ant.* 955, **ζεύχθη...κερομῖους ὀργαῖς**, *he was bound fast for his angry taunts* (lit. *by their means*). Madv. *Synt.* § 41.

551. **σχοῦσα**, κ. τ. λ., *having taken a just resolve, blame your father* (lit. *your neighbors*) : **σχοῦσα**, referring to the particular point of past time at which the decision was made. Cf. Eur. *Hel.* 469.

552-554. **ἐρεῖς...μοι**, *you will not now at least affirm of me that, having begun some cutting (speech), I then heard this from you ; but were you to permit me*. — **τοῦ τεθνηκότος θ'** : Hermann, **τοῦ τεθνηκότος γ'** : "Indicat eo Electra se pro patre tantum ac sorore, non etiam pro se ipsa dicturam esse." But **τε** repeated after both **τεθνηκότος** and **κασιγνήτης** has an appropriate force of its own. It expresses that the statement is not to be an *ex parte* one, but that the case is to be put with even fairness for both sides.

556. **καὶ μὴν ἐφίημι**, *oh, you have my leave* : **καὶ μὴν** is more than **καὶ δὴ** ; it means literally *however*, i. e. O, if that is all, — if you are only waiting for my permission, — *I have no objection*. Cf. Soph.

O. T. 344. *OI. καὶ μὴν παρήσω γ' οὐδέν* (you have given me carte blanche: *well, I shall take it*): *Ant.* 222. *KP. καὶ μὴν ὁ μισθὸς γ' οὗτος* (*well, I can answer for that being the penalty*). — *εἰ δέ, κ. τ. λ., but had you always thus addressed me*: *λόγους ἐξήρχες = προσεφώνεις*. For the two acc. see *G.* 159, *N.* 4; *C.* 475, *b*; *H.* 544, *e*. For this transitive use of *ἐξάρχω*, see *Lidd. & Scott*; cf. *v.* 125, note.

559, 560. *τούτου*, gen. after the compar. — *λόγος, declaration*. — *εἴτ' οὖν*, sc. *ἐκτεινας*; cf. *Æsch. Eum.* 446.

562, 563. *ᾧ τὰ νῦν ξύνει*, with whom you are now living: *τὰ νῦν* is used like simple *νῦν*. — *ἔροῦ δέ*: you want to know why Agamemnon killed Iphigeneia. You had better go a step further back, and ask Artemis why she detained the fleet at Aulis. The detention was the cause of the sacrifice. — *κυναγόν*: *Pors. ad. Eur. Or.* 26, Attici dicunt *Ἀθάνα*, *δαρός, ἔκατι, κυναγός, ποδαγός, λοχαγός, ξεναγός, ὀπαδός* per *α*, non per *η*...Recte, opinor, *κυνηγέτης* reliqui, *Hec.* 1156. Attici enim, quanquam dicunt *Ἀθάνα*, non dicunt *Ἀθαναία*, sed *Ἀθηναία*. — *τίνας ποινὰς...ἔσχ'*, to punish what guilt she restrained the frequent winds at Aulis: *ποινάς*, acc. in appos. with the sentence *πνεύματα ἔσχε*; cf. *Æsch. P. V.* 574, *τίνας ἀμπλακίας ποινὰς δλέκει*, in punishment for what sin art thou perishing? For *ἔσχε*, inhibit, cf. *O. C.* 888. *τὰ πολλὰ πνεύματα ἔσχε* (*multos illos ventos qui flare ibi solent*, Hermann) I formerly understood to mean, he (*ὁ πατήρ*, *v.* 558) suffered those tedious winds; but now prefer the usual interpretation, because Artemis is the natural subject to *ἔσχε*. Cf. *v.* 571, *κατεῖχ' Ἀχαιοίς*.

565. *κένης, κ. τ. λ., for it is not right for you to learn from her*. For syntax of *κένης* (*G.* 171, *N.* 1, 176, 1; *C.* 412; *H.* 582; *Cur.* 420). *εὐσέβεια* is the basis of Electra's character: thus she feels most acutely, and as one of the most distressing evils of her situation, that it does not admit of piety towards her mother being combined with piety towards the gods (*vv.* 308, 346). And here she quickly recalls, as irreverent, the rhetorical *ἔροῦ τὴν κυναγὸν Ἄρτεμιν* into which the warmth of the debate had betrayed her.

566, 567. *ὥς ἐγὼ κλύω*: i. e. possibly you may be able to correct me; but I have always understood that these were the circumstances of the case: *ἐγὼ* expressing confidence in her own version of the story, tempered by a sense that there may be other versions: cf. *Trach.* 86. — *ἄλσος*, a woodland haunt of the goddess: cf. *v.* 5, note. — *ἐξεκίνησεν ποδοῖν*, startled (lit. roused with his feet).

568. **Ἰαφόν** : in *Æsch. Ag.* 132 the sin of Agamemnon against Artemis is only hinted at, as having been something *analogous* to the slaughter of the hare by the two eagles, — the incident which furnished Calchas with his text. — **οὐ κατὰ σφαγῆς, κ. τ. λ.**, and with some bold vaunt about its slaughter, he shoots and hits: for **κατά**, cf. Herod. II. 3, **κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον**, so much they said about the rearing of the children; and the Homeric phrases **πλάζεσθαι κατὰ ληΐδα**, to roam about, i. e. on a foray; *Od.* III. 106; Monk, **κατὰ σφαγῆς βαλὼν**, in the throat, — a strange place in which to hit a running deer.

569, 570. **ἔπος τι** : Hyginus, a grammarian in the reign of Augustus, tells the story in his *Fabularum Liber*, and observes the same **εὐφημία** : superbiusque in Dianam locutus est. — **ἐκ τοῦδε, idcirco** : not, as in v. 514, *ex illo tempore*. — **μηνίσασα** : the epic **μηνίω** and **μῆνις** are used properly of the terrible and abiding anger of gods or godlike heroes. In Sophocles we find the word robbed in part of its ancient dignity. Thus it is used of wrath as impotent and unimpressive as Hæmon's against his father Creon (**πατρὶ μηνίσας φόνον**, *Ant.* 1177); and so in *O. T.* 699, **μῆνις** is nothing more than *kótos*. But **μῆνιμα**, *piaculum*, always preserved its reference to the majestic anger of the gods.

572. **τοῦ θηρός**, gen. of value, or (more generally) of comparison, being governed by the force of **ἀντί**. — **ἐκθύσαι**, give up to sacrifice (lit. *immolate outright*); *Immolaret expiandi causa*, Ellendt, and so Schneidewin. But this idea of *atonement* belongs only to the middle **ἐκθύεσθαι** in two special contexts : 1. Herod. VI. 91, **ἄγος ἐκθύεσθαι οὐχ οἷοι τε ἐγίνοντο**, they found themselves unable to wipe out the pollution by their sacrifices; 2. Eur. frag. 155, **τίνα δεῖ μακάρων ἐκθυσσάμενους | εὐρεῖν μόχθων ἀνάπαυαν**, i. e. *what god must we prevail upon by our sacrifices*, &c. : cf. **ἐξεπάδεν τινά**, to conquer a person by spells. The active **ἐκθύειν** with accus. of the victim can only mean to sacrifice utterly, to yield up for sacrifice, implying resistance or reluctance on the part of the sacrificer.

573–575. **ἄδ' ἦν** : for **εἶναι** where **ἔχειν** would be more usual, cf. Eur. *Med.* 89. — **πρὸς οἶκον** : among the chiefs assembled at Aulis were many insular princes, whose return home might have been totally cut off by Artemis and her storms. — **μόλις**, with **ἔθυσεν**, *reluctantly sacrificed her*; cf. *Phil.* 329.

577. εἰ δ' οὖν, κ. τ. λ., *but if, for I will also state your case, it was with the wish, &c.*: the particles δ' οὖν are used in resuming the main thread of a discourse after a parenthesis. Thus in Agamemnon, v. 199, after pausing on the father's doubt and sorrow, the narrative proceeds, *ἔτλα δ' οὖν θυτὴρ γενέσθαι*. Similarly εἰ δ' οὖν carries the mind back to some former hypothesis which has been for a time dropped: here, to Clytæmnestra's words at v. 537. Compare *Æsch. Ag.* 1009, *εἰ δ' οὖν ἀνάγκη τῇσδ' ἐπιρρέπου τύχης*: ("liberty is always better than slavery,") but if the doom of a slave's lot *should* fall on any one, it is well to have good masters; where δ' οὖν brings back the mind to the fact which suggested the whole speech, *viz.* that Cassandra is a slave.

579, 580. χρῆν: for the omission of *ἄν* with this imperfect (*G.* 222, N. 2; *C.* 631, f; *H.* 703; *Cur.* 490). — οὔνεκ'; separated from its case: cf. *O. T.* 1010, *εἰ τῶνδε φεύγεις οὔνεκα*. — *ῥα*, *beware*. — *τιθεῖσα*: cf. *Eur. Alc.* 58, *πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης*: *the rule which you are laying down is in the interest of the rich*. For *τιθέναι νόμον* and *τίθεσθαι νόμον*, compare (a) *Plat. Rep.* p. 339 c, *νόμους τιθέναι*, κ. τ. λ.; (b) *Plat. Gorg.* p. 483 b, *οἱ τιθέμενοι τοὺς νόμους*, κ. τ. λ.

581. μὴ τίθης, (*take care*) *that you are not prescribing, &c.*; but μὴ τιθῆς, *beware lest you are prescribing, &c.*: cf. *M. & T.* 46, N. 5. The difference is, μὴ τίθης expresses the *certainty* that the thing is actually being done; μὴ τιθῆς, merely the *probability*. Suppose A to be in the room where B is writing. A, hearing B soliloquize on the spelling of a word, might say *δέδοικα μὴ ἀμαρτάνης*. But if, standing over B, he saw him in the act of misspelling, he might say *δέδοικα μὴ ἀμαρτάνεις*. Hermann prefers *τιθῆς*: "intelligit Electra non esse hanc mentem Clytæmnestræ ut ejusmodi legem probet, sed consequi tantum dicit ut probare debeat." Now the question is not as to what Clytæmnestra *approves*, but as to what she is in fact *doing*. The point of the sentence is that she is *certainly* doing what she *probably* does not intend, — laying down a rule fatal to herself. *τίθης*, then, appears more forcible than *τιθῆς*, both here and in v. 584. It is remarkable that Dindorf, who supports *τιθῆς* here, gives *προστίθης* in a precisely similar passage, *Eur. Ion*, 1525.

584. σκῆψιν οὐκ οὔσαν, *false pretext*.

587. τῷ παλαμναίῳ, *the polluted murderer*: cf. *Trach.* 1197, *φονέα γενέσθαι καὶ παλαμναῖον σθέν*, *to become a murderer and polluted with*

your blood, *παλάμη* = *a deed of violence*: *Phil.* 1206, *ῥέξω παλάμαν*, *to do a deed of violence*. The verb *παλαμᾶσθαι*, however, involves the idea of fraud rather than of violence. Zeus was worshipped at Chalcis (Müller, *Eumen.*) as *παλαμναῖος*, i. e. *προστρόπαιος*, *god of purification*. Eur. uses the word only once, in the secondary sense of *avenger*: *I. T.* 1218, *μὴ παλαμναῖον λάβω*.

589, 590. *παιδοποιεῖς*: cf. Eur. *Elec.* 62, *τεκούσα δ' ἄλλους παῖδας Αἰγίσθω πάρα | πάρεργ' Ὀρέστην κάμει ποιεῖται δόμων*, *having borne other children to Ægisthus, she regards Orestes and me as mere appendages of the house*. — *εὐσεβεῖς*, κ. τ. λ., *the innocent children of an earlier and a lawful union you have cast out*: *εὐσεβεῖς* seeming to include both the notion of personal innocence, as opposed to *παλαμναῖος* in v. 587, and that of legitimacy, as opposed to the contemptuous *παιδοποιεῖς*, — the second sense being brought out more distinctly by *κάξ εὖσ. βλαστόντας*. — *ἐκβαλοῦσ' ἔχεις*: this form is more than the perfect, in that it emphasizes more strongly the *present* existence of the result: cf. *Madv.* 179.

591. *ἢ καὶ τοῦτ' ἐρεῖς*, *or wilt thou e'en say this, that, &c.* The question would be more pointed if it were, *Or wilt thou say that here, too*, in *this* also, thou art exacting retribution for thy daughter? But this would probably require *ταῦτα* instead of *τοῦτο*.

593, 594. *αἰσχροῦς*, sc. *ἀντίποινα λαμβάνεις*; not *λέγεις*. — *καί*, *really*: cf. v. 385, note. — *ἐχθροῖς*: for the plur. (*C.* 489; *H.* 518, c; *Cur.* 362, Obs. 1). Cf. also v. 146, note. *Ægisthus*, as the son of *Thyestes*, is *ἐχθρός* to the family of the *Atreidæ*: cf. v. 1508.

596. *οὐδὲ νουθετεῖν*: after upbraiding *Clytæmnestra* without interruption through thirty-six trimeters, it appears scarcely reasonable to complain of her impatience under reproof. But *Electra* is now thoroughly angry; all grievances past and present crowd upon her mind at once; she can argue no longer, — henceforward she declaims.

596. *πᾶσαν ἧς γλώσσαν*, *you passionately declare how, &c.* (lit. *you let loose your whole tongue*). As to the form *ἧς*: *ἧς* plerique codices et *Ald.*, *Dind.*; but see *Pors. ad Or.* 141: *Nec me fugit, Bruncium pluribus in locis Sophoclis et Aristophanis τιθείς, ξυνιείς, et similes barbarismos aut reliquisse aut intulisse. Attici dicebant τίθημι, τίθης, τίθισι. Ubicunque τιθείς legitur, legitur ex errore scribarum et in η permutantium.*

597. *καί*, *and indeed*, i. e. *you complain that the daughter reviles*

her mother ; you might have gone further, and complained that the slave taunts her mistress. To me you are not μήτηρ only, — you have a still more absolute title to obedience, — you are δεσπότης.

598–602. νέμω, *I regard*. — ἡ ζῶ, *I who live*. — ξυνούσα, *experiencing*. — συννέμου, *mate* (lit. *feeding together*). — μόλις, cf. v. 2, note. — τρίβει, *wears out*.

603. δν πολλὰ, κ. τ. λ., *whom you have often accused me of rearing to take vengeance on you* : μιάστορα, Eur. Med. 1368, οἷδ' εἰσὶν, ὀμοι, σὺ κάρα μιάστορες, *these are, alas! avenging furies on thy head*. For the other sense, see O. T. 353, ὡς ὄντι γῆς τῆςδ' ἀνοσίφ μιάστορι, *since thou art the unhallowed polluter of this land*. — ἀλάστωρ usually of the avenger ; but see Æsch. Eum. 236.

605. τοῦδέ γ' οὐνεκα : cf. v. 387, note.

606. χρῆς, κ. τ. λ., *if you wish to, as base, or, &c.* : the second and third pers. sing., χρῆς, χρῆ, belong in form to χράω, in sense to χρῆζω. The evidence for their use is drawn from four passages : 1. this ; 2. Ai. 1373, σοὶ δὲ δρᾶν ἐξεσθ' ἃ χρῆς, *you can do whatever you desire to* ; 3. Ant. 887, ἀφετε μόνην ἐρημον, εἴτε χρῆ θανεῖν, *leave her entirely alone whether she wishes to die* ; 4. Cratinus ap. Suid. s. v.

608, 609. εἰ... ἔδρις, *for if I am naturally skilled in these things* (G. 171, 2 ; C. 432 ; H. 576). — σχεδόν τι, *it may perhaps be said*, — ironically qualifying καταισχ. : cf. Ant. 466, σχεδόν τι μῶρω μωρίαν δόλιस्कάνω, *it may perhaps be that I am considered foolish by a fool*.

In this speech (558–609) Electra's temperament is artistically displayed. With the good advice of her sister and of the Chorus freshly in mind, she commences in a calm and argumentative strain, and with an evident effort at self-control. But the irritating nature of the topic is too much for her good resolutions : the proportion of argument to invective becomes gradually less and less, and the crescendo is worked up until it ends in a burst of defiance, — τοῦδέ γ' οὐνεκα κήρυσέ μ' εἰς ἀπαρτας. Having once vented her passion, during the rest of the interview she is subdued and even apologetic (vv. 616–620).

610. ὀρώ, κ. τ. λ., *I see her breathing forth wrath, but whether she has justice on her side, about this I observe that she no longer cares* : subject to ξύνεστι, Electra. It seems awkward to supply τῷ μένει after ξύνεστι. For ξύνεστι σύν, cf. Æsch. Pers. 533, μὴ καὶ τι πρὸς κακοῖσι προσθῆται κακόν, *lest that ills be heaped upon ills* : Xen. An. IV. 4. 2, ἐπὶ... ἐπῆσαν, &c.

612. For the dat. & gen. here with *δεῖ* (G. 172, N. 2). Cf. Eur. *Med.* 565, *σοῖ... γὰρ παίδων τί δεῖ*; for *what need have you of offspring*: cf. Eur. *Ion* 1317.

614. *καὶ ταῦτα*, *and that too*: the ellipse of the participle with this phrase is rare; but cf. Herod. VI. 11, *ἡ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τοῦτοισι ὥς δρηπέτησι*, *whether to be free or slaves and that too as fugitives*. — *τηλικοῦτος* is for *τηλικαύτη*, only here: Homer uses the same license with adj. in *-us*: e. g. (*Od.* XII. 369). Even verbals in *-τος* are sometimes of two genders in prose; e. g. *ἐσβατός*, Thuc. II. 41: *ἐπακτός*, Plat. *Rep.* p. 573 B. — *ἄρα* = *ἀρ' οὐ*: the notion being, "*are you satisfied that such and such is the case?*" i. e. *is it not the case?* Cf. *O. T.* 821, and the Latin *satin'*? (Terence, &c.) for *nonne satis?*

615, 616. *χωρεῖν... ἄτερ*, *that without shame she would commit* (lit. *proceed to*) *any crime*: *χωρεῖν* with *ἄν* is for the opt. (G. 246, 211; C. 658, a, 659; H. 783, a; Cur. 575). — *εὖ νυν ἐπίστω*, *now, know well*: the verb is pres. imper. v. *ἐπίσταμαι*. — *νυν*: *νῦν*, *nunc*, is always long: *νῦν*, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places; *O. T.* 658; *Phil.* 1240; *O. T.* 644; *Ant.* 705; *Al.* 1129.

617, 618. *δοῦνέκα* = *δοῖ*, *that*. — *προσεικότα*, Attic for *προσεϊκότα*, 2 perf. part. v. *προσέοικα*.

620–625. *ἐργ'*, *acts of hostility*, opposed to *δυσμένεια*, *a hostile spirit*. — *αἰσχροῖς*, *by the base*. — *θρέμν'*, *creature* (lit. *a nursling*, from *τρέφω*). — *ἐγὼ καὶ τὰμ' ἔπη*: *ἐγὼ... τὰμ'* are repeated in derision of Electra's words *ἐκ σοῦ... τὰ σά* in v. 619. — *νιν*, sc. *τὰ ἔπη*: cf. v. 436, *κρύβον νιν* (sc. *τὰ κτερίσματα*). In *Trach.* 145, *νιν* = *αὐτό*.

626–629. *θράσους*, κ. τ. λ., *you shall not go unpunished for this audacity*: cf. Eur. *Or.* 1407; *Il.* III. 366. For syntax of the gen. (G. 173; C. 429; H. 577; Cur. 427; *Madv.* 61). — *μόλη* (G. 232, 3; C. 641; H. 758, 759; Cur. 556, 557). — *πρὸς ὀργὴν ἐκφέρει*, *you are at once enraged* (lit. *carried away*, &c.). — *χρήζουμ'*, the opt. (G. 234, 4; C. 641; H. 757; Cur. 555). — *μεθεῖσα* is a circumstantial part, and means, *after you gave me leave*.

630. *ὑπ' εὐφήμου βοῆς*, *with hushed clamor*, i. e. *in silence*. Cf. *O. C.* 132,

ἀφάνως ἀλόγως τὸ τὰς
εὐφήμου στόμα φροντίδος ἰέντες.

"Voiceless and speechless all,
Uttering the whispered sound
Of thought that fears to speak." — PLUMPTRE.

631. ἐπειδὴ...λέγειν, *since I have permitted you to speak at length*, i. e. *you have had unbounded license of speech* : am I not to be allowed so much as to sacrifice in peace ?

634-636. ἡ παρούσά μοι, *my attendant*. — πάγκαρπ', *of many fruits*. — εὐχὰς ἀνάσχω : the use of this verb with εὐχή, to offer up prayer, comes from the custom of *holding up* the hands in supplication. — δαιμάτων depends on λυτηρίους (G. 174 ; C. 405 ; H. 584, f ; Cur. 414, 419, e ; Madv. 63).

637. προστάτῃριε, *defending Phæbus* : the title προστάτης appears to have belonged to Apollo, especially among the Ionian colonies founded by Miletus on the shores of Pontus. The coins and inscriptions of the Tauric Chersonese agree in speaking of Apollo Prostates (Müller, *Dor.* bk. II. c. 2, § 6). At Elis he was Ἀκήσιος (cf. Ἀκέστωρ (*Healer*), Eur. *Andr.* 900) ; at Phigaleia in Arcadia, Ἐπικοῦριος (*Helper*), at Athens, Ἀλεξικακός and Ἀποτρόπαιος (*Averter of evil*). The Dorian title Ἀγυεύς (*Guardian of public places*) was of kindred import, the conical block of stone which represented Agyieus being placed before the doors of houses, as designating the boundary between public and private property : cf. *Æsch. Theb.* 445.

638. κεκρυμμένην βάξιν, *secret speech*, i. e. of which I am compelled to disguise the import, — referring to the ambiguous language of vv. 644-654. She apologizes for not being able to make her petitions openly and explicitly. The ancients looked with suspicion on confidences between the god and his votary. The saying μετὰ φωνῆς εἶχεσθαι δεῖ was ascribed to Pythagoras. It was a maxim of Seneca "to speak with men as if the gods were listening, and with the gods so that men might overhear" : cf. Persius, 2. 5 ; Hor. *Ep.* I. 16. 69.

639-643. ἀναπτύξαι πρὸς φῶς, κ. τ. λ., *to reveal everything* (lit. *to unfold all to the light*) while she stands by. — πολυγλώσσῳ βοῇ, "*with cry of many tongues*." — τῇδε, *thus*.

645, 646. δισσών, *ambiguous*. — Δύκει' : the invocation is appropriate in reference to the ἐχθροί mentioned in v. 647 ; see v. 7, note. — εἰ...τελεσφόρα, *if they have appeared propitious, grant them fulfilment* (lit. *fulfilled*).

648-653. πλούτου, gen. after ἐκ in ἐκβαλεῖν. — ἐφῆς, 2 aor. act. subj. v. ἐφίημι (G. 254 ; C. 628, c ; H. 723, a ; Cur. 518). — ἄλλ', sc. δός : cf. v. 72. — ἀμφέπειν, poet. for ἀμφιέπειν, *sway*. — τέκνων, for τέκνοις, by inverse attraction to δσων ; a rare instance of the *da-*

tive being so merged : the *accus.* is usu. the case attracted, e. g. *Trach.* 151, *τότ' ἄν τις εἰσίδοιτο...κακοῖσιν* (for *κακά*) *οἷς ἐγὼ βαρύνομαι*, then might any one behold the evils with which I am weighed down. — *ἔσων*, κ. τ. λ., all whom neither hatred nor bitter anguish connects with me.

657. *τὰ δ' ἄλλα*, object of *ἔξειδέναι*. Her prayer in vv. 648–654, according to its express and literal import, asks only for blessings to herself. But she expects Apollo to understand it as including, in its inner meaning, a petition for the ruin of her enemies, — for the death of Orestes.

660–822. Enter the PÆDAGOGUS in the character of a messenger from Phanoteus, cf. v. 45. — *Mess.* Queen, I bring thee welcome tidings from a friend : Orestes is dead. *C.* How sayest thou, how sayest thou, stranger? Heed not *her*. *M.* He perished in a chariot-race at the Pythian games. Ten started : at last only Orestes and an Athenian were left in. Rounding the goal, Orestes struck his wheel, — was thrown, and dragged. We took him up dead, and sent his ashes for burial in his native land. *C.* O Zeus, shall I call this good fortune, or a bitter gain? *M.* It seems I might have spared my friendly zeal. *C.* Not so : thy news is good, — the death of an unnatural and cruel son. But enter the house, and leave *her* to weep and wail. (*Exeunt* CLYT. and the PÆDAG.) — *El.* (to the Chorus) : Saw ye the mother's grief for her son? O Orestes, thou hast crushed my last hopes : endless, hopeless slavery is before me now. At least I shall cross that threshold no more : let them kill me — and so release me — if they will.

660, 661. *πῶς ἂν*, κ. τ. λ., would that I might know, i. e. can you tell me whether, &c. For *πῶς ἂν* with the opt. (*C.* 637) : the question asked by *πῶς ἂν* is often merely rhetorical : e. g. *Αἰ.* 387, *ὦ Ζεῦ...πῶς ἂν ...θάνομι*, O Zeus! would that I might die : and so *τίς ἂν*, *O. C.* 1099. — *εἰ*, sc. *ἔστι* : we have here the indic. in the condition followed by the opt. in the conclusion, because with the opt. there is another condition implied, viz. if this is the palace, &c., I would know it, if I could (*G.* 227 ; *C.* 649, b ; *H.* 750).

663, 664. *ἦ καὶ κυρῶ*, and am I really right (lit. hit the mark)? Cf. *Æsch. Supp.* 588. — *πρέπει...εἰσορᾶν*. “For sure her mien bespeaks her sovereignty,” PLUMPTRE (lit. for she appears like a ruler to look upon).

665. *μάλιστα πάντων*, gen. of the whole (*G.* 168 ; *C.* 420, e ; *H.* 559 ; *Cur.* 412) : cf. *Plat. Phædr.* p. 262, c ; *Ar. Av.* 1530.

668. **δεξάμην**, *I welcome the omen*, aorist in the sense of the present (H. 709; Cur. 494, Obs. 2): cf. *Æsch. Ag.* 1635, *λέγεις θανεῖν σε, γοῦ speak of dying*. The force of the *aorist* in such cases, where in English it must be rendered by the present, is to revert to the very instant, just past, at which the action commenced, and thus to place the action vividly in connection with the incident which called it forth: e. g. *Eur. Hec.* 1276. — **ΕΚ. ἀπέπτυσ' αὐτῷ ταῦτα σοὶ δίδωμι ἔχειν**, *I renounce these prophecies, I yield them to you to bear*.

673. **ἐν βραχεί ξυμβόλῃ λέγω**, *I speak, expressing it concisely*: cf. *Thuc. II.* 41, *ξυνελών τε λέγω τήν τε πᾶσαν πόλιν, κ. τ. λ.*, *in short I say that the whole city, &c.*; *Ar. Thesm.* 177. Schneidewin thinks that there is a *double-entendre*, an allusion to the phrase *συντιθέναι λόγον*, *to make up a story*: e. g. *Æsch. P. V.* 704, *συνθέτους λόγους*. But surely there would be something almost comic in so poor and impudent a pun at a moment so critical.

675–677. **ταύτης: οὗτος** used with a demonstrative force instead of **δε** has generally a rather contemptuous tone: e. g. *O. T.* 429. — **νῦν τε καὶ πάλαι λέγω**, *I say, as I have already said*. The phrase is as old as Homer: *Il. IX.* 105, *οἷον ἐγὼ νοέω ἡμὲν πάλαι ἢδ' ἔτι καὶ νῦν*, *which of old and still even now I meditate*. At v. 907 it is varied to *νῦν τε καὶ τότε*. On the Attic use of *πάλαι*, corresponding to the Latin *dudum*, see Favorinus *ap. Stallbaum, Plat. Apol.* p. 18 B, *πάλαι οὐκ, κ. τ. λ.* — **ἀπωλόμην** aor. in sense of present: cf. v. 668.

680, 682. **καὶ...καὶ**, instead of **ὥσπερ...οὕτως**, i. e. *ὥσπερ ἐπεμπόμην, οὕτως καὶ φράσω*: cf. *Trach.* 626; *Ant.* 1112. — **Ἑλλάδος πρόσχημ' ἀγῶνος**, *the renowned festival, the pride of Greece*: = **Ἑλλάδος πρόσχ. ἀγωνιστικόν**, *the pride of Greece, consisting in a contest*. In most instances of a double genitive, the first refers to the agent, the second to the object of his action: e. g. *Plat. Rep.* p. 329 B, *τὰς τῶν οἰκείων προπηλακίσεις τοῦ γήρως*, *the contumelious treatment, by relatives, of the old*: cf. v. 1390. — **πρόσχημα**, strictly that which Hellas puts forward as her chief ornament, that on which she places foremost reliance as a claim to admiration, her *boast and glory*. *πρόσχημα*, *that which is held before one*, hence: (1) That which is put forward to screen a fault, — a pretext: *Thuc. III.* 82, *τὸ σῶφρον τοῦ ἀνάνδρου πρόσχημα*, *prudence the pretext for cowardice*; (2) That which is brought to the front as creditable and ornamental: thus *Herod. (V. 28)* calls Miletus *τῆς Ἰωνίης πρόσχημα*, *the pride of Ionia*, her most thor-

ongly presentable city. Cf. Dem. Cor. p. 288, καὶ μετὰ προσχήματος ἀξίου τῆς πόλεως ταῦτα πράξωμεν, and let us do this with a pride worthy of Athens. — Δελφικῶν ἀθλῶν: the more recent name, τὰ Πυθία (ἀθλοὶ Πυθικοὶ v. 49), appears to have originated in 586 B. C., when the Amphictyons, instead of the Delphians, became the ἀγωνοθέται. In the same year, according to Pausanias (X. 7, 3), the festival was changed from an ἐνναετηρίς to a πενταετηρίς.

683. ὀρθῶν, clear: the word is especially appropriate to a high-pitched, stirring strain of martial music. Herod. (I. 24) seems to speak of νόμος ὁ ὀρθίος as some particular air, and hence it is usually translated *Orthian strain*. Arion is there said to have stood on the benches of the ship, and διεξελεθεῖν νόμον τὸν ὀρθιον· τελευτῶντος δὲ τοῦ νόμου, κ. τ. λ., sang the *Orthian strain*, and when the song was finished, &c.

685. λαμπρός, a brilliant form. In v. 1130 λαμπρός is used in a slightly different sense, of the bright animation of young life as contrasted with dull, dark death. — σέβας, admired.

686. δρόμου δ' ἰσώσας, κ. τ. λ., having made the finish of the race even with the start, i. e. having brought the race back to the point from which it started, by completing the double course of the διαυλος: τῷ ἀφίσει = τῇ ἀφίσει. In a foot-race, the starting-post was properly γραμμὴ (line across the course) or βαλβίδες (posts) (ἀφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί, send this one and myself from the starting-posts, Ar. Eq. 1159): in a chariot-race, ἀφεις or ὑσπληξ (rope across the starting-place). Brunck interprets the phrase strangely. There is an epigram by Antipater of Sidon (flor. circ. 100 B. C.), in which he says of the athlete Arias, ἡ γὰρ ἐφ' ὑσπλήγων ἡ τέρματος εἶδε τις ἄκρου | ἦϊθεον, μέσση δ' οὐπὸς ἐνὶ σταδίῳ, for one saw the youth at the starting-ropes or the extreme goal, but nowhere in the stadium between. Applying this strained conceit to the language of Sophocles, Brunck renders: "Orestes made the finish simultaneous (or coincident) with the start": i. e. he ran with such lightning speed, that there was no appreciable interval between the beginning and end of the race. Hermann characterizes the ingenuity of this version as "ineptum et frigidum acumen."

688. ἐν πολλοῖσι, and to make my story short where there is much to tell; παῦρα ἐν πολλοῖσι λέγειν clearly meaning to tell a few things out of many, — among many which might be told. Schneidewin translates:

I do not know how I can describe the feats of such a man as few, compared with numerous exploits by others: i. e. it would be untrue to say that anybody did more than he did. But πολλά and πάντα could not, without further explanation, refer to the exploits of contrasted persons. An obvious emendation would be ἐν παύροις πολλά; but the received reading is less trite and very simple.

690. *ᾠων γάρ, κ. τ. λ., for in all the races over the double course for which the judges announced the customary prizes; in all these bearing away the palm, &c.* To Porson's ἀθλ' ἅπερ — the most obvious and also the best emendation of the hopeless πένταθλ' & which has yet appeared — Hermann objects that it does not account for the intrusion into the MSS. of πένταθλα. Porson probably meant to charge the περ in ἅπερ with some part of that responsibility. Or an annotator, bent on showing his erudition, may have brought in πένταθλον in a marginal note on ᾠων. Nauck (in Schneidewin's ed.) follows Iachmann in regarding v. 691 as interpolated: and would read δρόμων for τούτων in 692. Mr. Paley suspects vv. 690–695, observing that ἀνακαλούμενος is strangely used.

691. διαύλων: it would appear that Orestes was matched against several sets of competitors in the διαυλος; but it is impossible to say what precise arrangement is alluded to. All we know of the system followed in the διαυλος, as managed in historical times, is from Paus. VI. 13, 2: καὶ τέσσαρας, ὡς ἕκαστοι συνταχθῶσιν ὑπὸ τοῦ κλήρου, καὶ οὐκ ἀθρόως ἀφίᾳσιν ἐς τὸν δρόμον. οἱ δ' ἂν ἐν ἐκάστη τάξει κρατήσωσιν, ὑπὲρ αὐτῶν αὖθις θέουσι τῶν ἀθλων. καὶ οὕτως σταδίου δύο ὁ στεφανούμενος ἀναιρήσεται νίκας, *they do not permit all the contestants to run; only four, according as they are chosen by lot; and those who succeed in each race run again for the prizes themselves, and thus the one who is crowned will gain two victories in the stadium*: i. e. a series of heats were run between sets of four each; the winners then ran a final heat for the actual prize (αὐτῶν τῶν ἀθλων); so that the absolute winner would have been first in two races.

693. ὠλβίγερ', *hailed victor*. — ἀνακαλούμενος, *called up as an Argive*; a general term, including the notion both of the formal proclamation by herald — νικᾷ Ὀρέστης ὁ Ἀγαμέμνωνος Ἀργεῖος — and of the comments made by the spectators, who added that this was the son of the Agamemnon — τοῦ τὸ κλεινὸν Ἑλλάδος, κ. τ. λ. For the proclamation by herald, cf. Herod. VI. 103, τῇ ὑστέρῃ Ὀλυμπιάδι τῇσι αὐτῇσι

ἵπποισι νικῶν παραδιδόι Πεισιστράτῳ ἀνακηρυχθῆναι, in the following *Olympiad* winning with these same mares he permits *Peisistratus* to be proclaimed victor; Pind. *P.* I. 32; Dem. *Cor.* p. 321.

694. τοῦ...ἀγέραντος, since ὁ (son of) is omitted, τοῦ would not have been used had not ἀγέραντος required it. The Greeks said (1) Ὀρέστης ὁ τοῦ Ἀγαμέμνονος; or (2) Ὀρέστης Ἀγαμέμνονος: cf. *Αἰ.* 172, Διὸς Ἄρτεμις (this was the form usual in public business: e. g. Δημοσθένης Δημοσθένους Παιανιεύς τὰδ' εἶπε); or (3) Ὀρέστης ὁ Ἀγαμέμνονος (as in *Phil.* 943, τοῦ Ζητὸς Ἡρακλέους is the gen. of ὁ Ζητὸς Ἡρακλῆς); but not Ὀρέστης τοῦ Ἀγαμέμνονος.

697. βλάπτῃ, when the hand of a god arrests: β-λαπτω, connected with ΔΑΒ, λαμβάνω, properly = to lay hold upon: hence to retard, impede: e. g. *Il.* VI. 38, ἵπῳ γάρ οἱ ἀτυζομένῳ πεδίοιο, | ὄξω ἐνὶ βλαφθέντε μυρικίνῳ, for his horses fleeing bewildered over the plain, caught in a tamarisk bough: *Od.* I. 95, ἀλλὰ νῦν τόνγε θεοὶ βλάπτουσι κελεύθου, but now the gods hold him back from his journey: *Æsch. Ag.* 119, βοσκόμενοι λαγίναν...γένναν, βλαβέντα λισσθίων δρόμων, devouring the brood of the hare stopped from its swiftness forever: *Soph. Ai.* 455, εἰ δέ τις θεῶν | βλάπτοι, if a god should retard the pursuers. Donalds. *N. Crat.* § 454. For δταν βλάπτῃ followed by δύναιτ' ἄν (*G.* 234, 227, 1; *M. & T.* 54, 1, last clause; *C.* 641, 631, 649, s; *H.* 758, 759, 750; *Cur.* 557, 549). For the repetition of the ἄν (*G.* 212, 2; *C.* 622; *H.* 873, a; *Cur.* 639, 3, Obs.). — ἰσχύων: for the omission of the article or τις with ἰσχύων, cf. *Plat. Gorg.* 114, ΚΑΛ. εἶδον. ΣΩ. τί δέ; νοῦν ἔχοντα λυπούμενον καὶ χαίροντα; CAL I have seen it. SOC. But what? have you seen one gifted with mind sorrowful and happy?

698-702. ἵππικῶν is masculine. — Λίβυες: the Greeks of Cyrene in Libya are here referred to. They were famous for their horsemanship. Herodotus (IV. 189) says they were the first to drive four horses abreast. Woolsey (note *ad loc.*) points out the anachronism here, in that Cyrene was not founded till long after the time of Orestes. — ἐπιστάται: cf. *Æsch. Pers.* 381, πᾶς θ' ὄπλων ἐπιστάτης, and every one that was master of arms.

705. Μάγνης: Magnesia was the narrow strip of territory between Pelion and Ossa on the west and the sea on the east, the Peneius on the north, and the Pagasean gulf on the south.

706. Λεύκιππος: white horses were greatly prized by the higher classes at Athens, as the white Nisæan horses were by the Persians,

white asses by the Jews, white bulls by the Egyptians, and white elephants in India, though they were not, like those last mentioned, made objects of worship. — **Αινιάν**: the mountainous district called *Οιταία*, lying about M. Eta in the upper valley of the Spercheius, was the home of several predatory tribes, among others of the *Αινιᾶνες*, called *Ἐνίηνες* by Homer (*Il.* II. 749). Herod. (VII. 132) describes them as of Hellenic descent, and as having been included in an early Amphictyonic league.

708. **ἄλλος**, besides: cf. *Æsch. Theb.* 481, *τέταρτος ἄλλος*: *Od.* VI. 84, *ἅμα τῇγε* (with their mistress Penelope) *καὶ ἀμφίπολοι κίον ἄλλαι*. — **ἐκπληρῶν**, making the tenth chariot in all: = **ἐκπληρῶν ἀριθμὸν δέκα δχων**.

709. **ῥη**: the word occurs nowhere else in tragic dialogue; and as *ι* in **ρη** is never elided, its elision in **ῥη** is singular. Nauck reads, on his own conjecture, **ῥνα**: a safer remedy would be **ρη**.

709, 710. **στάντες...δίφρους**, and standing where the appointed judges allotted them and placed the chariots: the **αὐτοῦς** is acc. after **κλήρους ἔπηλαν** = **ἐκλήρωσαν**. Jebb would make the **αὐτοῦς** acc. after **κατέστησαν**, and **δίφρους** in app. with and defining it, i. e. *shook the lots and stationed their chariots*, and refers to *Δι.* 1062 for a similar use of **αὐτός**; but we prefer, with Schneidewin and others, to adopt the other construction.

713. **ἐν δέ, κ. τ. λ.**, and the whole course resounded (lit. *was filled full with the din*, &c. The preposition is separated from the verb by tmesis: cf. *Ant.* 420, *ἐν δ' ἐμεστώθη μέγας | αἰθήρ*, the mighty æther was loaded. Monk and Blomfield rendered **ἐν simul**. Hermann points out that **ἐν** may correspond to *simul* in the sense of *additionally, among other things* (e. g. *O. T.* 27); but not as meaning *at the same instant*.

714. **κροτητῶν**, welded: the epithet assists **κτύπου**, by suggesting the jangling of a metallic framework. Cf. *Il.* IV. 366, *ἄρμασι κολλητοῖσι*, closely welded; *Eur. Phœn.* 2, *καὶ χρυσοκολλήτοισιν ἐμβεβῶς δίφροις*, mounted on the golden welded seats. Dindorf, Brunck, Schneidewin, and Liddell and Scott understand *chariots rattled along, crepitan-tes*. It is true that **κροτέω** and **κροταλίζω** are used by Homer of the horses rattling along the chariot behind them; *Il.* XV. 453, *κεῖν' ὄχρεα κροτέοντες*; *Il.* XI. 161, *κεῖν' ὄχρεα κροτάλιζον*; but, according to analogy, the verbal **κροτητός** should represent *κεκροτημένος* rather than *κροτούμενος*.

716. *ὥς*, *whenever*: cf. Herod. VII. 119, *ὥς δὲ δείπνου γένοιτο ὥρῃ*, but *when the hour for dinner came*, and I. 17. Schneidewin: *in order that* (each) *one might pass the wheels, &c.*, of the others. *τις* for *ἕκαστός τις* is not uncommon (e. g. *Il.* II. 382); but since *αὐτῶν*, v. 717, refers directly to *πάντες*, the subject of the principal verb, it seems awkward to render *ὥς* *in order that*: (all exerted themselves,) *in order that — one might pass their wheels*. This harshness is not involved in the other version: (all exerted themselves,) *whenever any one showed in front of their wheels and their snorting steeds*.

718, 719. *ἰμοῦ...πνοαί*, *for at the same time their backs and chariot wheels were white with foam and* (a case of Asyndeton) *the horses' breaths came rushing in*: for this rendering of *εἰσέβαλλον*, cf. *Il.* XXIII. 379, *αἰεὶ γὰρ δίφρον ἐπιβησομένοισιν ἔκταν*. | *πνοιῇ δ' Εὐμήλοιο μεταφρονον εὐρέε τ' ὤμω | θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην*, *for they always seemed as though about to rush upon the chariot. And with their breath the back and broad shoulders of Eumelus were warmed; for on they flew with heads bent over him*.

720. *ὑπ' αὐτὴν...ἔχων*, *keeping close under the post*: for *αὐτός*, cf. *Il.* XIII. 615, *ἦροι ὁ μὲν κόρυθος φάλον ἤλασεν ἱπποδασείης | ἄκρον, ὑπὸ λόφον αὐτόν*, *then he smote the peak of the crested helmet, close under the plume*. Thuc. II. 3. — *ἐσχάτην*, *at the end of the course*, farthest from the *ἄφεις*. Dindorf: “*de pluribus quæ in hippodromo sunt columnis extrema*.” These words would apply to the *Roman Circus*, in which, upon the wall called *spina* between the *metæ*, were four columns, two supporting the seven *οὔα* by which the rounds were counted, and two, the seven dolphins. In the *Greek* hippodrome, however, we hear of only two *νύσσαι*, one at each end of the course. It is uncertain from Paus. VI. 20 and V. 15 whether these *νύσσαι* were connected by a wall like the *spina*: to judge from v. 748 of this play, probably not. At Olympia, this *ἐσχάτη νύσσα* was a round altar dedicated to Taraxippus (perhaps a title of Poseidon Hippius), whom, as the terrifier of horses, charioteers propitiated before the race.

721. *ἔχριμπτ' σὺριγγα*, *he grazed the wheel* (lit. *the hole in the nave of the wheel*). — *ἀεὶ*, not, *all the time he was rounding the goal*; but rather, *each time he came round*. The catastrophe occurred at this point in the seventh round, v. 726. — *δεξιὸν τ' ἀνέλς, κ. τ. λ.*, and *giving rein to the trace-horse on the right, he checked the near* (trace-horse). The

chariot-race described here is a *δρόμος τέθριππος*. In the *τέθριππος* the four horses were harnessed abreast. The two in the middle were under the yoke (*ζύγιοι*), and were called respectively *ὁ μέσος δεξιός* and *ὁ μέσος ἀριστερός*. The two outside horses drew in traces, — *ὁ δεξιός σειραῖος* and *ὁ ἀριστερός σειραῖος*. Suetonius (*Τιβ.* c. 6) says that when after Actium Augustus triumphed in a four-horse chariot, Tiberius was mounted on the *sinisteriore funali equo*, Marcellus on the *dexteriore*. The *συνωπλῶδος δρόμος*, or two-horse chariot-race, was not introduced at Olympia till 408 B. C., nor at Delphi till 400 B. C. (Paus. V. 8. 3).

724, 725. *ἄστομοι πῶλοι*, the unmanageable colts. — *βίᾳ φέρονσιν*, run away; Eur. *Hipp.* 1224, αἱ δ' ἐνδρακοῦσαι στόμια πυριγενῇ γνάθοις | βίᾳ φέρονσιν, and they, champing the forged bits with their jaws, run away. — *ἐκ δ' ὑποστροφῆς*: many interpretations of these words have been given, but on the whole we prefer that of Wunder: "in contrarium partem aversi," reversing their course.

726. *ἔκτον ἔβδομόν τ'*, when finishing the sixth and now (beginning) the seventh round: *τέλούντες* has, in fact, a twofold sense, meaning with *ἔκτον* ending, with *ἔβδομον* now performing, i. e. beginning to perform. The length of the course from *βαλβίς* to *στήλη* was usually a stade, i. e. about 606 Eng. feet. In chariot-races the *στήλη* was usually rounded twelve times (*δωδεκάγναμπτον τέρμα*, Pind. *O.* 3. 59), the chariots performing twelve full courses of 2 stades each (*δωδεκάδρομα τέθριππα*, Pind. *O.* 2. 92); so that the entire length of the race was rather less than three miles. In the Roman Circus, seven rounds were usually made, one of the seven *ova* being taken down for each. As the total length of the Circus Maximus in the time of Julius Cæsar was 3 stades, and the actual course rather less than $2\frac{1}{2}$, the total distance for the Roman chariot-race would have been about 4 miles.

727. *Βαρκαίους* = *Λιβυκοῖς*: cf. v. 703. This allusion to Barca as existing in the "Heroic" age is of course an anachronism. The city was founded 554 B. C. in the interior of Cyrenaica, by a body of seceders from Cyrene (itself founded in 631 B. C.): cf. Herod. IV. 160.

728-730. *ἔξ ἐνδὸς κακοῦ*, from a single accident. — *ναυαγίων ἱπποκῶν*, with wrecks of chariots. — *Κρισαῖον*: cf. v. 180, note.

731-733. *γνοὺς δέ...κυκώμενον*, but the clever charioteer from Athens,

aware (of the danger) *pulls aside and slackens, letting pass the wave of chariots surging in mid-course*. The tact and shrewdness of their clever representative in this Panhellenic contest would be peculiarly gratifying to an Athenian audience. In Cleon's sketch of his fellow-citizens' character the pride of *δευότης* is a strongly marked trait: see Thuc. III. 37, 38. — *κάνοκωχέει*, *holds back, slackens speed*: the metaphor in *ναυαγίων* and *κλύδωνα* is sustained by *άνοκωχέει*, since, according to Suidas (s. v.), it had a technical sense, to ride out a storm after making the ship snug. So Herod. VI. 116, *ὑπὲρ τοῦτου (τοῦ ἐπινείου) άνοκωχέσαντες τὰς νῆας, keeping the ships at anchor above this*. Since *άνοκωχή* is formed from *άνοχή* by reduplication, the form *άνακωχέειν* is manifestly corrupt.

734. *ὑστέρας*, *behind*: Hermann and Monk *ὑστέρας δέ*, "postremus quidem vehabatur, sed cohibebat equos"; i. e. he was last, it is true, but then he held back on purpose. This ingenious interpretation disregards the peculiar force of *ὑστέρας*. "Orestes was driving last, *keeping his horses behind*"; i. e. he was not only hindmost, but kept a certain interval between himself and the chariot next before him. A man might be absolute last, without being *ὑστέρος*, *in the rear*.

735. *τῷ τέλει πλίστιν φέρων*, *resting his hopes upon the finish*; cf. Pind. O. XI. 17, *νικῶν, κ. τ. λ.* Observe the hidden import of the words; the *end* in which Orestes trusts is now close at hand.

736. *νίν*, refers to the Athenian. — *ἄλλελεμμένον*, *left in*: *ἄλλεπαι* usu. = to be deficient (*intrans.*), and the pass. *ἄλλεπαισθαι*, to be rendered deficient, to be surpassed, or to become a failure. See, however, Eur. *El.* 609, *πᾶς ἀνῆρησαι φίλοις, | οὐτ' ἐλλέλοιπας ἐπιδ'*, *thou art utterly ruined in respect to friends, and hast left no hope in them*. For a similar peculiarity in the use of a compounded verb, see *ἐγγε-λῶσα*, v. 277.

737, 738. *ὀξύν...διδάκει*, *startling the ears of his fleet fillies with his shrill call he pursues*. — *κέλαδον*: cf. v. 712, *ἔπποις ὁμοκλήσαντες*: *Il.* VIII. 184. It seems more natural to understand *κέλαδον* of the voice than of the *μάστιγι* armed with bells or rattle.

738. *κάξισώσαντε*: Hermann preferred the plural, of which the MSS. are in favor. The dual, however, is decidedly recommended by the greater distinctness with which it reminds one that the race was now a race between *two*, — Orestes and the Athenian.

740. *κάρα προβάλλον*, showing his head in front of the chariots. Each was leaning forward in his car, and so the head of the leader for the time being would be seen emerging in relief against the sky in front of the overlapping chariot.

741, 742. *καὶ...δίφρων*, and through all the other courses without mishap the unfortunate youth stood up, erect in his upright chariot. — *ὀρθὸς ἐξ ὀρθῶν δίφρων*: the epithet is more especially appropriate to *δίφρων*, but is given to Orestes also in accordance with an idiom of which *ἐκὼν ἐκόντα* is the commonest instance. Cf. *Phil.* 683, *ἴσος ὦν ἴσους ἀνὴρ*: *Æsch. Cho.* 546, *φίλος φιλοῖσι τοῖς ἐκεί*. The Greek vases show the driver standing erect in his car.

743–747. *λύων*, slackening; cf. *Il.* XXIII. 465 (the speaker is conjecturing why the chariot for which he looks has not appeared round the goal): *ἡ ἐτὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη | εὖ σχεθέεω περὶ τέρμα*, surely the reins escaped the charioteer, nor was he able to guide them skilfully around the goal, &c. — *κάμπτοντος*, wheeling. — *λανθάνει, κ. τ. λ.*, he strikes unawares the edge of the post (*G.* 279, 2; *C.* 677, f; *H.* 801; *Cur.* 590). — *παίσας*: the mishap against which Nestor warns Antilochus to be on his guard (*Il.* XXIII. 340): *λίθου δ' ἀλέασθαι ἐπαυρεῖν, | μήπως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄγῃς*, but be careful not to touch the stone lest you injure your steeds and ruin your chariot. — *τμητοῖς*, shapely: *teretes*. — *πέδω*: for dative (*G.* 190; *C.* 469, c; *H.* 612; *Cur.* 442).

748. *δισσπάρησαν*, broke off, not dispersed, since they were still yoked together, and apparently dragging the disabled chariot after them.

749. *στρατός*, the people: *λεώς*, *δήμος*, opposed by *Pind.* (*P.* II. 87) to the educated class, *σοφοί*: cf. *στρατηγός* applied to Creon, King of Thebes, *Soph. Ant.* 8.

750. *ἀνωλόλυξε*, loudly bewailed, properly a word of good omen (*δολογυγμὸν εὐφημοῦντα*, *Æsch. Ag.* 28); here a euphemism for *ἀνεκώκυσε*.

752, 753. *ἄλλοτ' οὐρανῷ σκέλη προφαίνων*, sometimes tossed feet uppermost to the sky: compare *Hamlet*, III. 3 ad fin., “Then trip him up, that his heels may kick at heaven”; where Steevens quotes from Heywood’s *Silver Age* (of 1613), “Whose heels tript up, kick’d ’gainst the firmament.”

755, 756. *ὥστε...δέμας*, so that no one of his friends, had they seen it, would have recognized his wretched form. The *ἀν* belongs with *γνώνα*,

to denote a conclusion, and the condition is found in ἰδόντ' (G. 211, 226, 222; C. 658, a, 635, 631; H. 783, 751, 746; Cur. 576, 583, 537).

757. κέαντες, 1 aor. act. part. v. καίω. — ἐν βραχεὶ χαλκῷ, in a small brazen urn: cf. Æsch. Ag. 426, Ἄρης... φίλοισι πέμπει βραχὺ | ψῆγμα δυσδάκρυτον, ἀντήγορος σποδοῦ γεμίσων λέβητας εὐθέτου, *Mars sends to the friends a little dust, a thing of bitter tears, filling the urns with light ashes instead of men* (where βραχὺ seems better than βαρὺ: the contrast between the figurative βαρὺ and the literal εὐθέτου would be too harsh): Eur. Suppl. 1130.

758. σῶμα δειλαίας σποδοῦ, body reduced to piteous dust. For syntax of σποδοῦ (G. 167, 4; C. 412; H. 572, b; Cur. 408, 3).

759. ἄνδρες Φωκέων; partitive genit.: cf. Xen. Anab. I. 8. 1, Παταγίας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον πιστῶν.

761–764. ὥς μὲν ἐν λόγῳ ἀλγεινὰ, piteous in the telling as tale can be; cf. O. C. 15, πύργοι μὲν οἱ | πόλιν στέγουσιν, ὥς ἀπ' ὁμμάτων, πρόσσω, *towers which protect a city, to judge from my vision, in the distance*: Ant. 1161, ὦν ζηλωτὸς, ὥς ἐμοί, ποτε, once, as I think, a person to be envied. — σοί, dative of respect (G. 184, 5; C. 462; H. 609). — τοῖς, same construction as σοί. — ὧν, gen. by attraction with πάντων.

766–768. ὦ Ζεῦ...κακοῖς, O Zeus! what is this? whether shall I call it fortunate or terrible, but gainful? but 't is sad if by my own ills I save my life. Clytæmnestra had always regretted that she had failed to destroy Orestes (v. 297), and now recognizes his death as a gain; yet the mother cannot help feeling a pang at the first news of her son's fate. To regard the language of vv. 766–8 and 770–1 as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytæmnestra more vividly than anything in Æschylus.

770, 771. δεινόν: cf. Æsch. P. V. 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὁμιλία, *ties of blood and friendship are indeed terrible*: Theb. 1031, δεινὸν τὸ κοινὸν σπλάγγνον, *terrible is the common womb* (from which we are sprung): Eur. Phæn. 355. — οὐδὲ...προσγίγνεται, for not even does one who is wronged feel hatred towards those to whom she has given birth. — πάσχοντι, dat. after προσγίγνεται: the participle is masc. because this gender is used in an abstract case, though it refers to a woman (C. 490; H. 520 ff.): ὧν is attracted into the case of its antecedent, which belongs with μίσος, and ὧν τέκη is for ὧν ἂν τέκη.

775. τῆς ἐμῆς ψυχῆς γεγώς, *the offspring of my life*, not *the son of my heart*, a notion which scarcely belongs to *ψυχῇ*, except in the phrase ἐκ τῆς ψυχῆς, e. g. Xen. An. VII. 7. 43, οἱ σοὶ ἐκ τῆς ψυχῆς φίλος ἦν. So Soph. Ant. 1066, τῶν σὼν ἐκ σπλάγχων εἰς, *one of those in whom thy heart's blood flows* (said to Kreon, of his son).

777. ἀπεξενούτο, *was estranged from me*; cf. Eur. Hipp. 1085, οὐχ ἔλξετ' αὐτὸν, δμῶες; οὐκ ἀκούετε | πάλαι ξενοῦσθαι τόνδε προῦννέποντά με, *slaves, will you not drag him forth? do you not hear me long ago pronouncing him an alien?* i. e. that he is no longer son of mine. — καὶ μ', cf. v. 383, note.

779, 780. δελν', κ. τ. λ., *kept threatening fearful vengeance*. — ὥσπερ ὅτε: we should have expected ὥστε μήτε. But ὥστε here introduces what is emphasized rather as an *independent fact* than as a *result*; and, though joined with the infin., is virtually equivalent to ὥστε with the indic. — ἐξ ἡμέρας, *interdiu*; cf. Od. XII. 286, ἐκ νυκτῶν δ' ἀνεμοὶ χαλεποὶ, δηλήματα νηῶν, | γίγνονται, *but in the night fierce gales arise destructive to the ships*. But ἐξ ἡμέρης ἐς ἡμέρην, Herod. IX. 8, = *ex die in diem*.

781–784. ὁ προστατῶν...θανουμένην, *the imminent hour kept me ever in fear of death*: in strict accuracy, ὁ τοῦ προστατοῦντος χρόνου φόβος διηγέ με, κ. τ. λ. — ὁ προστατῶν χρόνος, *the time just in advance of the present, the instant future*: elsewhere προστατεῖν has always the sense of supervising or controlling. — διήγε, *kept me living*; cf. Dem. Cor. p. 255, διήγαγεν ὑμᾶς, *caused you to live*. — τῆσδ' ἐκείνου refer to Electra and Orestes. — μείζων βλάβη, *a worse plague*; cf. v. 301.

785–787. τοῦμὸν...αἷμα, *always sucking out my sheer heart's blood*: ἀκρατον, cf. Æsch. Cho. 571, φόνον δ' Ἐρινὸς οὐχ ὑπεσπανισμένη | ἀκρατον αἷμα πίνεται, τρίτην πόσιν, *but the Furies, stinted not in slaughter, shall drink sheer blood, a third potation*. — νῦν...ἡμερεύσομεν, *but in spite of all her threats we shall now, perhaps, pass our days in peace*.

788. οἶμοι τάλαινα: for the nom. with οἶμοι, cf. Phil. 414, οἶμοι τάλας: Trach. 982, οἶμοι ἐγὼ τλάμων, &c. But also, v. 674, οἱ γὼ τάλαινα. — νῦν: this refers bitterly to Clytemnestra's emphatic use of the word, vv. 783–6, νῦν δ', ἡμέρα γάρ, κ. τ. λ. νῦν δ' ἐκῆλά που, &c. — νῦν...πάρα, *for now I must bewail*: πάρα for πάρεστι.

789, 790. ὅτε = ἐπειδή; cf. v. 38, note. — ὅθ' ὧδ' ἔχων...μητρός, *since even in death (lit. being thus) you are insulted by your mother*.

791, 792. οὔτοι σὺ, sc. καλῶς ἔχεις, i. e. *you are far from being what I could wish*. — Νέμεσι : a var. lect. is Νέμεσις, as in Eur. *Phæn.* 183, ἰὼ Νέμεσι, κ. τ. λ. On the other hand, Ar. *Ach.* 27, ὦ πόλις, πόλις. Properly speaking, νέμεσις represents the principle of just distribution (νέμειν), or, personified, the Power which resents glaring inequality between men's portions in life, and helps to restore equilibrium by reducing immoderate prosperity. In Greek poetry and prose Νέμεσις usually appears, not as the punisher of guilt, but simply as the jealous enemy of high good fortune : e. g. Eur. *Phæn.* 187, ἰὼ Νέμεσι...σὺ τοι μεγαλῆγορίαν ὑπεράνορα κοιμίζοις, *O jealous Deity, put to rest this more than mortal pride*. Thus the author of the speech in *Arist.* I. p. 781, after mentioning that he had been seven times indicted by Aristogeiton and as often acquitted, adds : καὶ Ἀδράστειαν μὲν ἄνθρωπος ὧν ἐγωγε προσκυνῶ, *and being a man I worship Adrasteia*. Hence arose a more general conception of Νέμεσις as the goddess of retribution generally, with the functions of Δίκη or of the Ἐρινύες. In this rarer sense νέμεσις is often joined with θεῶν : e. g. Soph. *Phil.* 517, τῶν θεῶν νέμεσιν ἐκφυγῶν, *escaping the vengeance of the gods* : Eur. *Or.* 1361. — τοῦ θανόντος ἄρτιως, *the lately dead*, with a significant allusion to Agamemnon (τὸν πάλαι ἄλόντα, v. 126).

793. ἤκουσεν ὧν δεῖ, *Nemesis has heard those who should be heard*, Clytæmnestra replies, availing herself of the ambiguity of the preceding line ; in which τοῦ θανόντος is clearly meant to depend on Νέμεσι, but *might* depend on ἀκουε.

796. οὐχ ὅπως is for οὐ λέγω ὅπως, and may be concisely expressed by Lat. *nedum*, *our not that*. But with the *first* clause of a sentence, οὐχ ὅπως = *non solum non*.

797–799. πολλῶν, gen. after τυχεῖν (G. 171 ; C. 427 ; H. 574, c ; Cur. 419, c). — ἤκοις...παύσαις : so Wunder for the ἤκοις...ἐπανασαί of the MSS. The correction is probably true ; but, as regards grammar, ἐπανασας would stand : for εἰ with aor. indic. may be followed by ἄν with optat., when a past occurrence is represented as the condition of something still present : *Od.* I. 236, ἐπεὶ οὐ κε θανόντι περ ὦδ' ἀκαχόμην, | εἰ μετὰ οἷς ἐτάροισι δάμην Τρώων ἐνὶ δῆμῳ, *since, were he dead, I should not mourn so deeply for him, if he had fallen with his companions among the people of the Trojans* : Thuc. II. 60, εἰ μοι καί, κ. τ. λ. — εὐ κυρεῖ, is best : cf. v. 791, κείνος δ' ὡς ἔχει, καλῶς ἔχει.

800. καταβίβας : so Brunck and Hermann, the latter quoting

Schæfer *aa loc.* : “Nostrum satis tuetur similis locus in *O. C.* 911, *ἐπεὶ δέδρακας οὐτ’ ἐμοῦ καταξίως* | *οὐθ’ ὧν πέφυκας αὐτός*, κ. τ. λ., *since you have acted as is not worthy of me, or of those from whom you yourself are sprung*, &c. Omnino amat Sophocles hæc adverbia : *O. T.* 135, *ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ*, *for very worthily Apollo and worthily you.*” Erfurdt, from one MS., reads *κατ’ ἀξίαν* | *πράξειας* : Monk and Bothe, believing that *ἀν* could not be omitted, *κατάξί’ ἀν*. Hermann points out that *ἀν* may be easily and naturally supplied from v. 799. As to *καταξίως* versus *κατ’ ἀξίαν*, Schæfer’s argument from Sophocles’s alleged love for these adverbial forms is not worth much ; but the MSS. seem to decide in favor of *καταξίως*. Still other editors, as Schneidewin, write it *πράξας ἀν*.

803–807. *τῶν φίλων* ; i. e. Orestes : so in v. 346, *τῶν φίλων* = *τοῦ πατρός*. — *ὥς ἀλγοῦσα κώδυνωμένη*, *as pained at heart and mourning*. — *ἀλλ’ ἐγγελωσα φρούδος*, *but she went her way exulting*. It was not true that Clytæmnestra had felt no pang at the first news of her son’s death : cf. v. 766, and note. But the feigned despondency of the messenger at her reception of his news had recalled her to a sense of all the advantages of which that news assured her. Her feeling of triumph was further quickened by the irritating laments of Electra ; and she left the stage with an exultant air.

808. *θανών*, κ. τ. λ., *how by thy death hast thou destroyed me*, i. e. *you are the slayer, rather than the dead* : cf. Eur. *Hipp.* 839, *ἀπώλεσας γὰρ μάλλον ἢ κατέφθισο*, *for you have destroyed rather than perished* ; Soph. *Ant.* 870, *θανών ἔτ’ οὖσαν κατήναρές με*, *dying you have destroyed me even though I live*.

809. *ἀποσπάσας*, κ. τ. λ., *for you are gone, having torn from my heart the only hope*, &c. : *οἶχει* ; the word is especially suitable with *ἀποσπάσας*, since *οἶχεται φέρων*, *οἶχεται λαβών*, &c., was said of *decamping* with booty. The Trag. often use *οἶχομαι* with a participle in reference to the dead who have *deserted* their friends on earth : e. g. Eur. *Alc.* 474, *προθανοῦσα φωτὸς οἶχει*, *you are gone, having died for your husband* : *ἐλπιδων* is gen. of the whole.

812. *μολαῖν*, *betake myself* ; cf. *Ai.* 404, *ποῖ τις οὖν φύγῃ* ; | *ποῖ μολὼν μένω*, *whither then can one flee ? whither having come can I remain ?* *O. C.* 1747, *αἰᾶ, ποῖ μὲλωμεν ὦ Ζεῦ*, *alas ! whither, O Zeus, shall we go ?* Eur. *Hec.* 1057, *πᾶ βῶ*, κ. τ. λ. : Virg. *Georg.* IV. 504, *Quid faceret ? quo se rapta bis conjuge ferret ?*

814, 815. ἤδη, *henceforth*: Monk wished to put the stop *after* ἤδη; but δαί με δουλεύειν as the beginning of a sentence would be too harsh. Others, ἡ δὲ δαί. — δουλεύειν: Electra might use the term literally: see vv. 189–192, 264, 5. — ἐμοί dat. after ἐχθίστοισιν (G. 185, 184, 2; C. 456; H. 595 c; Cur. 430, c).

817–819. ἀλλ'...εἶσαίμ', *but verily I will no longer go in to dwell with them.* — εἶσαίμ': Dindorf retains ξύνοικος ἔσσομ': Dawes emends by the obvious transposition, ἔσομαι ξύνοικος: Hermann, pronouncing such a transposition improbable, reads σύνοικος εἶσαίμ', which, whether right or not, is the best emendation that has been attempted. Erfurdt, ξύνοικος ἔσομαι τῇδὲ γ', ἀλλὰ πρὸς πύλῃ. — ἀλλὰ...βλον, *but I will lay me down at this gate, and friendless wear out my life*: this interpretation seems to express Electra's listless despair more graphically than the interpretation followed by Schneidewin, who takes παρείσ' ἐμαυτήν to mean *having given over all care for myself, secura mei*.

823–870. *Chor.* Can Zeus, can the bright Sun view such wrongs, and send no vengeance? *El.* Woe is me. *Chor.* Speak no ill-omened words. *El.* Spare the cruelty of bidding me to hope where there is no hope. *Chor.* Yet the seer Amphiaraus was slain; and now his spirit reigns in peaceful majesty beneath the earth. *El.* Yes; for he was avenged; but for Agamemnon there can never be an avenger. *Chor.* I know your grief. *El.* Cease these consolations; can another son be born to my father's house? *Chor.* All men must die. *El.* But must all die as Orestes died, — amid the rush of chariots, — stamped to death under horses' feet, — far from those who should have rendered the last rites?

826. κρύπτουσιν, *hide*, i. e. abstain from revealing: cf. *Ai.* 674, δεινὼν ἰ' ἄμμα πνευμάτων ἐκοίμισε | στένοντα πόντον, *and the blasts of the fearful gales cease to trouble the groaning sea*: κρύπτειν is never intransitive, as has been asserted. The only passage, besides this, which is adduced, is Eur. *Phœn.* 1114 ff., where Hippomedon goes forth, ἔχων σημεῖον ἐν μέσῳ σάκει, | στικτοῖς πανόπτην ὀμμασιν δεδορκότα, | τὰ μὲν σὺν ἀστρων ἐπιτολαῖσιν ὀμματα | βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα, *having an emblem in the centre of his shield, Argus gazing with his spotted eyes, some eyes opening with the rising of the stars and others closing at their setting*. In this passage, κρύπτοντα is not accus. neut. plur. agreeing with ὀμματα, but accus. sing. masc. agreeing with πανόπτην, and governing ὀμματα. But it should be added

that some editors (see Valck and Dindorf) regard these lines as spurious.

830. *μηδὲν μέγ' αὖτης*, *do not wail too loudly*, i. e. do not complain too indignantly against the ordinances of the gods; cf. Plat. *Phaed.* p. 95 B, *μὴ μέγα λέγε, μὴ τις ἡμῶν βασκανία περιτρέψῃ τὸν λόγον*, *say nothing presumptuous, lest some malign influence render our discussion futile.*

831. *ἀπολείς, you will kill*, Lat. *enecabis*. Electra takes the *μηδὲν μέγ' αὖτης* of the chorus as if they had meant, Do not say *φεῦ*, as if for the *dead*, — do not hastily assume that Orestes is indeed dead. You insult my grief, she replies, by suggesting a hope of him who is *undoubtedly* dead; *τῶν φανερώς οἰχομένων*.

834, 837. *τῶν* is obj. gen., *for those, &c.* — *ὑπολίσσει, shall suggest*: Schol. *ὑποβαλεῖς καὶ ὑποθήσεις*. — *κατ' ἐμοῦ*: Elmsley wished to read *κατὰ μου τακομένης*, i. e. *κατατακομένης μου*; but, as Hermann says, *ἐπεμβάσει* would require a *dative*, if *κατὰ* is not to govern the genitive, but is merely separated from *τακομένης* by tmesis. — *ἐπεμβάσα, you will trample on*, fut. mid. v. *ἐπεμβαίνω*.

837. *οἶδα γάρ, κ. τ. λ.*: the Chorus understand Electra's *τῶν φανερώς οἰχομένων· εἰς Ἀἶδαν* with reference to Agamemnon rather than to Orestes. You torture me, Electra says, by suggesting hopes in connection with one who is assuredly lost to me. But, the Chorus answer, we know that *Amphiaraus* was avenged. Throughout these opening lines (823–840) Electra and her comforters are at cross-purposes. *They* are offering general consolations, derived from their faith that Agamemnon will ultimately be avenged; *she* understands them as intending to throw doubt on the fact of her brother's death. — *Ἀμφιάρεων*: this mythical hero was a son of Oicles and one of the early rulers of Argos. He was one of the hunters of the Calydonian boar, and took part in the Argonautic expedition. He was also renowned as a seer, and was said to have derived this power from Apollo. When he married Eriphyle, he bound himself to abide by her decision in any question on which he should differ from her brother Adrastus, his colleague in the government of Argos. Bribe by Polyneices with the necklace of Harmonia, Eriphyle counselled her husband to join the expedition of the Seven against Thebes. In the attack upon the city, Amphiaraus was hard pressed, and at length turned to flight by a Theban hero; but as pursuer and pursued drew near to the banks of the river Ismenius, the earth opened and swal-

lowed up the Argive king (*κρυφθέντα*). The Chorus introduce this case of Amphiaræus here because his son Alcmaeon avenged his death (v. 846), as Electra had prayed that Orestes might avenge Agamemnon's. — *χρυσοδέτοις ἔρκεσι... γυναικῶν*, by reason of a woman's golden snares: *χρυσόδ.* *ἔρκος*, the necklace of Harmonia, daughter of Ares and Aphrodite, which was given to her on her wedding-day by her husband Cadmus. There was a legend that this necklace, always baneful to its possessor, had at length been dedicated in the temple of Athene Pronæa at Delphi (Apollod. *Biblioth.*). In *ἔρκεσι* there is the further idea of toils, snares: cf. *Æsch. Ag.* 1593, *τῆς Δίκης ἐν ἔρκεσι*, in the snares of Justice.

838. *γυναικῶν*: this is probably the plural for the singular, though the plural might be understood literally as meaning *such as women wear*.

841–843. *πάμπνυχος*, in plenitude of force; in all the fulness and vigor of his powers. See v. 244, note. Dead kings were believed to be kings of the dead: see *Od.* XI. 484, *πρὶν μὲν γάρ σε ζῶν ἐτίμεν ἴσα θεοῖσιν* | *Ἀργεῖοι· νῦν αὖτε μέγα κρατέεις νεκύεσσιν*, for *hitherto we Argives honored you equal to the gods; now, moreover, you have great power among the dead*: *Æsch. Cho.* 348 (of Agamemnon), *κατὰ χθονὸς ἐμπρέπων* | *σεμνότημος ἀνάκτωρ... βασιλεὺς γὰρ ἦν, ὅφρ' ἔζη*, a prince distinguished beneath the earth, revered with awe... for he was always a king on earth. — *ὀλοά γάρ, κ. τ. λ.*, for the murderess — *Was slain. Ag.* Yes, yes (she died); for there arose a champion for the mourner: *ὀλοά* is nom. fem. sing.; the corresponding line in the strophe is v. 830, *φεῦ, μῆδ' ἐν μέγ' αὔσης*.

846. *μελέτωρ*: Alcmaeon, son of Amphiaræus and Eriphyle. He joined the expedition of the Epigoni, and on his return at last obeyed the injunction laid upon him by his father before the expedition of the Seven marched for Thebes, — an injunction to take vengeance on Eriphyle. Alcmaeon was the subject of the tragedies by Sophocles and Euripides, and appears to have had an altar at Thebes near Pindar's house (*Pind. P.* VIII. 80).

847. *τὸν ἐν πένθει*: the dead man, regarded as sharing the indignant desire for revenge felt by his surviving friends. Cf. *Æsch. Cho.* 36, *μέμφεσθαι τοὺς γὰς νέρθεν περιθύμως*, | *τοῖς κτανούσι τ' ἐγκοτεῖν*, that those beneath the earth fiercely censure and are angry with the murderers.

849. *δειλαία δειλαίων*, *unhappy thou art, and hapless are thy fortunes*. For the syntax of the gen. (G. 171; C. 426; H. 574, c; Cur. 419). Schneidewin strangely renders, *misera miserarum es*, i. e. *miserrima*. But the epithet of the sufferer is often repeated as the epithet of his sufferings: e. g. Eur. *Ion*, 900, *ὦα με λέχεσι μελέαν μελέοις | ἐξεύξω τὰν δύστανον*, *where wretchedly unhappy* (lit. *miserable in my miseries*) *thou didst wed me the ill-starred one*. For *δειλαιος* applied to things instead of persons, cf. Soph. *Trach.* 1022, *δειλαία νόσος*, *wretched disease*: O. C. 514, *τὰς δειλαίας ἀπόρου φανείσας ἀλγηδόνος*, (of) *the wretched sorrow that has appeared from which there is no escape*.

850–852. *Ἰστωρ* is feminine. — *πανσύρτῳ* (lit. *swept together from all sides*): the notion is that of a *confused torrent*, and the clause may be translated, *in my life of troubles dread and dark, surging blindly through all the months*. — *ἀχέων*: the MSS. and Suidas s. v. *Ἰστωρ*, have *πανσύρτῳ παμμήνῳ πολλῶν | δειῶν στυγνῶν τ' ἀχέων*, *in a surging together through all the months of many troubles dread and dark*. Hermann retained *πολλῶν*, and substituted *αἰῶνι* for *ἀχέων*. Dindorf ejects *πολλῶν*, remarking with truth that it seems tame after *πανσύρτῳ παμμήνῳ*. He observes that *αἰῶν*, which in the MSS. is sometimes spelt *έων*, may have dropped out of the text because the copyists suspected the repetition of the three letters in *ἀχεωνεωνι*. Since *αἰῶνι* is the most necessary word in the sentence, its disappearance from the MSS., which retain *ἀχέων*, needs to be accounted for. Dindorf's theory, while it helps to explain the disappearance of *αἰῶνι*, supplies a strong argument for the genuineness of *ἀχέων*.

853. *ἀθρήνεις* = *ἀ ἐθρήνεις*, imp. v. *θρηνέω*.

859. *εὐπατριδων τ'*: Hermann, Brunck, &c., *εὐπατριδᾶν τ'*, depending directly on *ἄρωγαί*. Schneidewin, *εὐπατριδᾶν* (omitting *τε*) — *κοινοτόκων εὐπατριδᾶν* thus becoming a genitive in dependence on *ἐλπιδων*. Neither of these readings appears so probable as Dindorf's *εὐπατρίδων τ'*, agreeing with *ἐλπιδων*. Plumptre translates it, —

“Where not one helper comes
From all the hopes of common fatherland
And stock of noble sire.”

861–863. *ἦ καὶ... ἐγκύρσαι*, *and surely* (was it fated — sc. *ἔφν* of which *ἐγκύρσαι* is the subject — to all) *in the racing of fleet horses, thus, as for him ill-fated, to be entangled in the severed reins?* Thuc. (III. 15) uses *ὄλκοι* of machines for the transport of ships by land.

864. *δοκῶς* (lit. not to be looked for), hence *inconceivable*, *passing thought*; like *ἀφραστός*, *passing words*.

866. *ἀπὲρ ἐμῶν χερῶν*; cf. Virg. *Æn.* IX. 486, *nec te tua funere mater Produxi pressive oculos aut volnera lavi*.

871–1057. Enter CHRYSOTHEMIS. *Chrys.* I have hastened to bring you my joyful news: Orestes is with us: I have just found a lock of his hair at the grave. *El.* My poor sister, Orestes is dead: what you found must have been left there as a memorial of him. But there is one hope still. *Chrys.* Is it anything in which I can help? *El.* Listen to me: our position leaves us but one chance, — you must help me to take the life of our father's murderer. So shall we comfort the spirits of the dead, and win for ourselves a glorious name. *Chrys.* It is mere madness; success is impossible; failure would make our case still worse. Be advised; I will consider your words unsaid; learn to submit where resistance is idle. *El.* I expected you to reject my overtures; they shall not be renewed. *Chrys.* You must take your own course; hereafter you may perhaps do more justice to the worth of my advice.

871. *ὄφ' ἡδονῆς*, κ. τ. λ., *by joy, dear sister, I am sped*: *τοί* = *you must know*, can scarcely be translated except by a slight emphasis on the equivalent of *ὄφ' ἡδονῆς*. It is perfectly appropriate as introducing the speaker's explanation of her haste, and seems much better than Brunck's *σοί*, which Hermann admires. — *διώκομαι*: cf. *Od.* XIII. 161, *σχεδὸν ἦλυθε ποντοπόρος νηὺς | ῥίμφα διωκομένη*, *the sea-traversing ship came near, swiftly sped on*.

872. *τὸ κόσμιον*: Chrysothemis, always observant of the smaller proprieties, apologizes for her indecorous haste. We are reminded of the contrast between her respect for *τὸ κόσμιον*, *conventional decorum*, and Electra's disregard of appearances for the sake of *τὸ καλὸν*, an ideal of duty. — *μολεῖν* = *ὥστε μολεῖν*.

876. *οἷς...ἰδεῖν*, *for which it is impossible to find a remedy*. — *ἐνεστ'*: one MS. has *οὐκ ἐνεστ' ἔτι*: Schneidewin suggests that *οὐκ ἔτ' ἐστ' ἰδεῖν* may be the reading. But *οὐκ ἐνεστι*, *it is impossible*, seems more forcible here than *οὐκ ἔτ' ἐστι*, and *ἰδεῖν* corresponds suitably to *ἔγροις*.

877, 878. *πάρεστ'...ἐμέ*, *Orestes is with us, believe this hearing it from me*, — *with us in bodily presence, as real as mine before your eyes*: with *ἐναργῶς*, sc. *πάρεστι*. This word is especially used of that which is

palpably presented to the senses, as opposed to a shadowy, indistinct vision: cf. *Il.* XX. 131, *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς*, *the gods are terrible when they appear in bodily shape*: *Od.* IV. 841, *ὥς οἱ ἐναργεῖς ὄνειρον ἐπέσσυτο*, *since a vivid dream visited him*.

881. *ἀλλά*: the clause *μὰ τὴν π. ἐστ.*, on account of the peculiar stress laid upon it as forming the sanction of the denial, is allowed to precede *ἀλλά*; and on the same principle, when a person's attention has to be called, *ἀλλά* may follow the vocative: e. g. *Pind. O.* VI. 22, *ὦ Φίντις, ἀλλὰ ξεῦζον*, κ. τ. λ.

882. *ἀλλ' ἐκείνον*, κ. τ. λ., sc. *λέγω*, but *I speak of him as near us both*; *νῶν* is used because she refers to *thy evils and mine* (v. 880). Cf. v. 467, *οὐκ ἔχει λόγον... ἐρίξεν... ἀλλ' ἐπισπεύδειν*.

884–888. *ὦδε πιστεύεις ἄγαν*; *are you so very credulous?* — *ἐξ ἐμοῦ*, κ. τ. λ., *on my own authority and none other*. — *πίστιν*, *warranty*; cf. the phrases *πίστει ποιεῖσθαι πρὸς τινα*, *πίστει δοῦναι*. — *ἐς τί... θάλαπτα*, *looking on what art thou fevered*: *μοί* is ethical dat. — *ἀνηκέστῳ πυρὶ*, *this baneful glow*, i. e. *this deplorably rash hope*, which must end in bitter disappointment: *ἀνήκεστος* is frequently used in the general sense of *disastrous*, and especially with reference to states of mind which must lead to unhappy consequences: e. g. *χόλος* (*Hom.*): *πονηρία*, *ραθυμία* (*Xen.*): *χαρά* (of Ajax's frenzy, *Ai.* 52). Schneidewin reads, *ἀνηφαλστῳ πυρὶ*, *a fire not of Hephestus*, i. e. *not literal*, but metaphorical, — a fire of the soul. But the explanatory epithet would have been cumbrous. Limiting adjectives, in the Greek Tragedians, always exclude a real ambiguity: e. g. *Eur. Or.* 621, *ὕφηψε δῶμ' ἀνηφαλστῳ πυρὶ*, *she kindled the house with a fire not of Hephestus* (i. e. with the flame of passion), where *ἀνηφαλστῳ* guards against a downright misapprehension. Cf. *Æsch. P. V.* 899, *ἄπυρος ἄρδης*, *a god forged on no anvil* (i. e. the gadfly's sting): *ib.* 1043, *πτηνὸς κύων*, *a winged hound* (an eagle).

890, 891. *τὸ λοιπόν*, *henceforth*. — *σὺ δ' οὖν*, *then do speak*; cf. *Ai.* 961, *οἱ δ' οὖν γελώντων*, *then let them mock*: *Ar. Ach.* 185, *οἱ δ' οὖν βοώντων*, *then let them howl*. — *τῷ λόγῳ*, dat. depending on *εἰ τι ἦδε* implied in *εἰ σοὶ τις ἤδονή* (*ἔστι*) (*G.* 184, 2; *C.* 456; *H.* 595, b; *Cur.* 439, Obs.; *Madv.* 44, a).

892, 893. *κατειδόμεν*: a rare form, used by Herodotus, and once by Euripides in a lyric passage, *I. A.* 274; cf. v. 1059. — *ἀρχαῖον*, *ancestral*: at Athens, right of burial in the family tombs (*πατρῶα*

μνήματα) belonged to the members of the same γένος, and was jealously guarded. See Dem. *Eubul.* p. 1307, *ἔθαψε τούτους, κ. τ. λ.*

894. *κολώνης ἐξ ἄκρας*: join *νεορρίτους ἐξ ἄκρας κολώνης*, which had newly flowed from the top of the mound (on which they were first poured).

895, 896. *πηγὰς γάλακτος*; cf. Eur. *Or.* 115, *ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἄφες γάλακτος οἶνωπὸν τ' ἄχνην*, and going to the tomb of Clytemnestra leave this mixture of milk and honey and the froth of wine. The *μελίκρατον*, or mixture of honey and milk, is called *πέλανος*, Æsch. *Cho.* 84, *χέουσα τόνδε πέλανον ἐν τύμβῳ πατρὸς*, pouring on my father's tomb this mixture offered to the gods. — *καὶ ...πατρός*, and my father's grave crowned with wreaths of all the flowers we have: *γάλακτος* and *ἀνθέων* are gen. of material. — *θήκην*: the *θήκη* is only another name for *κολώνη* or *τύμβος*, the mound which holds the dead; cf. Æsch. *Ag.* 440, *There, in their beauty, they fill the sepulchres (θήκας κατέχουσι) of the land of Troy*. The flowers were put in garlands round the base of the mound.

898. *μὴ ἐγχερίμπτῃ...βροτῶν*, lest any one be stealing close upon me: *μὴ ἐγχερίμπτῃ*, to see whether some one is not close upon me: the subjunctive gives greater prominence to the notion of cautious fear, and seems therefore more suitable in this place. The indicative might, however, be supported from Eur. *Phæn.* 92.

899. *ἐν γαλήνῃ*, in repose. Sc. *ὄντα*: this omission of the participle is peculiarly bold.

901. *πυράς*: interment seems to have been the rule in historical times, cremation in the Homeric age: though, at all periods, both customs were undoubtedly in use. The *τύμβος* is called *πυρά*, because the body was usually burned at the place of sepulture: cf. Ter. *Andr.* I. I. 100, *sequimur: ad sepulcrum venimus: in ignem imposita est*. But this was not always the case: see Plut. *Tim.* 39, from which it appears that Timoleon's corpse was not burned at the grave. — *νέωφρ*, κ. τ. λ., a lock of hair freshly cut.

902, 903. *ἐμπαίει, κ. τ. λ.*, there rushes upon my soul a familiar image (and the belief) that this which I see, &c.: *ἐμπαίω* is not found elsewhere in classical Greek; but Æsch. uses *ἐμπαίος*, *πρόσπαιος* in the sense of *sudden*, *violent*. — *ψυχῇ* is expegetical of *μοι*, on me, that is, my soul: see vv. 99, 147. — *σύνθηθες*, i. e. in imagination. Orestes had not been seen by his sisters since in infancy he was

carried away to Phocis. — **ἄμμα**, *image*, — the beloved *form* of Orestes, which haunted the thoughts of his sister.

904. **ὄραν**, infinitive epeexegetical of **ἄμμα**, *there rushes upon me* (= **δοκῶ ὄραν**) *a familiar image*, — *that is, the belief that I see*, &c.

905. **βαστάσασα** : Suidas, s. v. — **βαστάσαι** δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι, *the word βαστάσαι signifies among the Attics to touch, or hold*. Cf. Eur. *Alc.* 917, **φιλίας ἀλόχου χέρα βαστάζων**, *holding the hand of a dear wife*; *Cycl.* 378, **δισσοῦς ἀθρήσας κάπιβαστάσας χερσίν**, *having looked at two and weighed them in his hands* (Polyphemus weighing in his hand the companions of Odysseus). — **δυσφήμῳ μὲν οὐ**, *I utter no ill-omened word*: **οὐ δυσφήμῳ** ought to mean something more than **εὐφήμῳ**, *I do not break silence*. On the other hand, Chrysothemis, who had not heard the news from Phocis, had no special reason for supposing Orestes dead, or for greeting the lock of hair as a relic of her brother, the unconscious **δυσφήμία** into which Electra falls at v. 1126. But **οὐ δυσφήμῳ** may mean that she avoided any exclamation of a mournful or reproachful character, that she abstained from greeting in such phrase as **ὡ Ὀρέστα** this token of the brother who had so severely tried the sisters' hopes and patience.

907. **καὶ νῦν θ' ὁμοίως καὶ τότε**, *and now equally as then*; cf. v. 676, note.

911, 912. **ἦ γε μηδέ : ἦ οὐκ ἔξεστι** would have stated the bare fact. **ἦ μὴ ἔξεστι** states the fact as a *condition* of the problem in hand. *You cannot have taken these offerings to the grave. How could you? One who is not allowed, &c.* *Cui ne ad deos quidem liceat* (not licet) *egredi*. — **πρὸς θεοὺς...τῆσδ' ἀποστήναι στέγης**, *to leave this roof to visit the gods*, i. e. to worship in the neighboring Heræum (v. 8): **πρὸς θεοὺς** means to visit the gods, regarded as dwelling and present in their temples. Cf. *Æsch. P. V.* 537, **θεοὺς ὁσίοις θόλιναι ποτινωσόμενα**, *reverencing the gods at their holy feasts*.

912. **ἀκλαύστῃ = μὴ κλαιούσῃ**. — **στέγης**: it appears from vv. 516–518, that Clytæmnestra had forbidden Electra to leave, not only the *house*, but even her own room.

913, 914. **ἀλλ'...φιλεῖ**, *but surely neither is the heart of my mother wont, &c.* — **τοιαῦτα**: the flowers (v. 896) and the lock of hair could not be the offerings of an **ἐχθρᾶς χειρός** (v. 433). Clytæmnestra might indeed have poured the *libations* as a propitiatory offering; though such libations from one hostile to the dead (**δυσμενεῖς χοαί**,

v. 440) have already been denounced by Electra as impious (v. 432). — **ἐλάνθαν' ἄν** : some write **ἐλάνθανεν** without **ἄν**. But the simple imperfect could stand for the imperfect with **ἄν** only in two cases : (1) in the *apodosis* of a conditional sentence, where there is a *protasis* precluding ambiguity ; (2) in a *parenthesis* which describes what would certainly have resulted from an action contemplated or commenced, but not completed. Here, in the absence of a conditional *protasis*, **ἐλάνθανε** without **ἄν** could only be a statement of actual fact. We must therefore read **ἐλάνθαν' ἄν**.

915. **τάπιτύμβια** : Dindorf's conjecture for **τάπιτίμια**, which could not mean *gifts in honor of the dead*, τὰ ἐπὶ τιμῇ τινὸς γιγνόμενα, as Suidas attempts to explain it. The invariable meaning of **ἐπιτίμιον**, both in prose and verse, is a *penalty*. This sense is clear in *Æsch. Theb.* 1024, ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν, *it seems best that he, buried dishonorably by birds, should receive his penalty* ; where Schneidewin understands it ironically, *his last honor*. Cf. v. 1382, **τάπιτίμια τῆς δυσσεβείας**.

916. **θάρσυνε** here = **θαρσύνου**. Verbs in *-νω* are usually transitive : e. g. *αλσύνω*, *βαρύνω*, *ἡδύνω*, *καλλύνω*, *μηκύνω* ; but *Æsch.* has **ταχύνειν**, *to make haste*, *Cho.* 660 ; and **κρατύνειν** = **κρατεῖν**, *P. V.* 156. There are a few instances of verbs in *-αινω* used intransitively : e. g. *χαλεπαίνω*, *δυσχεραίνω*, and in *Trach.* 552, *ὀργαίνειν*.

916-919. **τοῖς αὐτοῖσι παραστατεῖ**, "*do the same man's steps*." PLUMPTRE. — **νῶν...καλῶν**, *hitherto ours has been malevolent ; but perhaps the present day shall be the confirmation of many blessings*.

920. **τῆς ἀνοίας**, genitive of cause (G. 173 ; C. 429 ; H. 566 ; Cur. 427 ; Madv. 61 b 2) : **ἀνοια**, the sanguine credulity which could mistake a relic of the dead for a token of the living.

922. **οὐκ οἶσθ' ὅποι**, *you know not whither or into what fancies you are wandering*. For the syntax of the genitives (G. 168, N. 3 ; C. 420 ; H. 589 ; Cur. 415). **οὐκ οἶσθ' ὅπου γῆς εἰ** may have been a proverbial phrase : cf. *O. T.* 1309 (*Œdipus*, in his first transport of grief and horror), *ποῖ γὰρ φέρομαι τλάμων ; where on earth am I, wretched, borne ?* *Ar. Av.* 9, *ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἐγὼ γ' εἶ*, *but I do not yet know where in the world we are*.

924, 925. **τάκλεινον...ἔρρει**, *and your deliverance at his hands is over*. For the syntax of the gen. (G. 176 ; C. 434 ; H. 566) : **σοι** is dative for the genitive : **ἔρρει** = **οἷχεται**. — **μηδέν**, *no more*.

926-929. τοῦ, interrogative, *from what one* (G. 171, N. 1, 176; C. 432, b; H. 576, a; Cur. 420, Obs.). — μητρὶ belongs to both adjectives.

930. τοῦ (G. 176; C. 434; H. 572, d; 582).

932. μάλιστα, with οἶμαι, signifies *I incline to think, I think that most probably*; cf. *Phil.* 617 (Odysseus promised to bring Philoctetes), οἴοιτο μὲν μάλισθ' ἐκούσιον λαβών · | εἰ μὴ θέλοι δ', ἀκοντα, *probably, he thought, his willing prisoner; but if not, &c.* The subject of προσθεῖναι is τινά.

935, 936. ἄρα, *it seems*, i. e. as the event proves; cf. v. 1185, ὡς οὐκ ἄρ' ἦδη τῶν ἐμῶν οὐδὲν κακῶν: *Trach.* 1172, τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ, *but this was nothing else, it seems, except that I should die.* — ἔν' ἦμεν ἄτης, *our depth of woe* (lit. *where in woe we were*). For syntax of the gen. (G. 168, N. 3; C. 420; H. 589; Cur. 415).

937, 938. τὰ...κακά, *I find the evils existing hitherto, and other woes beside.* — σοι is ethical dative.

939. πημονῆς, *you will relieve the weight of our new sorrow*, i. e. you will replace the champion whose death has been announced to us.

942. ὧν ἐγὼ φερέγγυος, *for which I am competent*; cf. *Æsch. Eum.* 87, σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σὺν, *power is your warrant for well-doing.*

943. τλῆναι...ἄν, *to dare to do whatever*: τλῆναι depends on κελεύεις above, and δρώσαν is translated like an infinitive (G. 279; C. 677; H. 800; Cur. 593). It is stronger than δρᾶν, as implying that a sustained effort was required.

948. καὶ σύ πον, *and you I think*; cf. v. 55, note.

950. λελείμμεθον: Elmsley read λελείμεθα, — pronouncing the first person dual in the middle and passive voices to be a mere invention of the grammarians. Hermann: "Conjectura hæc est viri doctissimi, non alio nisi argumento quam quod rara ea forma est, et frequentius invenitur pluralis." In *Il.* XXIII. 485, δεῦρό νυν ἡ τριπλοδὸς περιδόμεθον ἡ ἐλέβητος, Elmsley proposed περιδόμεσθ'; but Homer would probably have written either περιδόμεθον or περιδόμεθα ἤθε. In *Eur. I. T.* 777, ποῦ ποτ' ὄνθ' ἠύρημεθα is now read; but ὀρμώμεθον is generally retained in *Soph. Phil.* 1079, where, as here, one MS. gives the plural.

953. πράκτορα: cf. *Æsch. Eum.* 309, πράκτορες αἵματος | αὐτῷ τελέως ἐφάνημεν, *we appeared clearly to him as avengers of blood.* At

Athens the **πράκτορες** were the collectors of fines and penalties imposed by magistrates and courts of justice. The leader of the dicastery sent the debtor's name to the collectors, by whom it was entered in the register at the Acropolis. The collectors applied for payment, and if they received the sum, handed it over to the receivers. But no steps were taken to enforce payment until the expiration of the ninth prytany from the registration of the fine; after which it was doubled, and the debtor became liable to seizure of effects.

954. **ἐς σὲ δὴ**, to you next. In an apodosis after **ὅτε** or **ἐπαδὴ**, **δὴ** is sometimes equivalent to **ἤδη**; e. g. *Ant.* 173, **ὅτ' οὖν... ὤλοντο** — **ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω**, since then they perished, now I hold all the power and throne: *Plat. Phædo*, p. 60 c, **ἤκειν δὴ**, κ. τ. λ. This view appears preferable to understanding **δὴ** as merely strengthening **σὲ**, like **σὲ δὴ**.

955, 956. **τὸν αὐτόχαρα**, the perpetrator. — **ξὺν τῇδ' ἀδελφῇ**, with your sister; cf. v. 272, note. — **κατοκνήσεις**: most of the MSS. have **κατοκνήσῃς**; but **κατοκνήσεις** is probably right, since **ἐς σὲ βλέπω** implies an exhortation, and hence **ὅπως** with the verb forms an object clause (*G.* 217, *N.* 4). For a full discussion of this and similar cases under Dawes's rule, see Professor Goodwin's paper in the "Transactions of the American Philological Association" for 1869–70, pp. 46–55.

957. **Ἀγισθον**: Electra does not speak of destroying Clytæmnestra; and the poetical plural **ἐχθροῖς** in v. 970 does not prove that it was even part of her design. The general scheme of the play required that Ægisthus should be placed in the foreground as chiefly criminal, and as the principal victim. In the vengeance taken by Orestes, the fate of Ægisthus is the climax; the destruction of Clytæmnestra is little more than a **πάρεργον**. — **σε... κρύπτειν**: cf. *Æsch. P. V.* 643, **μῆτροι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν**, do not conceal from me this which I am about to suffer. For the two accusatives with **κρύπτειν** (*G.* 164; *C.* 480, c; *H.* 553; *Cur.* 402).

958–960. **ποῖ... ὁρθεῖν**, to what quarter, to what hope that is real, can you look and remain indifferent? **ποῖ** is by some editors, following the Schol. made = **εἰς τίνα χρόνον**, Lat. quousque; but the only instance which seems to occur of the word in this sense is *Ar. Lys.* 526, **ποῖ γὰρ καὶ χρῆν ἀναμείναι**. Besides, the emphatic repetition, **ποῖ... εἰς τίνα ἐλπίδων**, appears better suited to the energy of the

that some editors (see Valck and Dindorf) regard these lines as spurious.

830. *μηδὲν μέγ' αὖσης*, *do not wail too loudly*, i. e. do not complain too indignantly against the ordinances of the gods; cf. Plat. *Phaed.* p. 95 B, *μη μέγα λέγε, μή τις ἡμῶν βασκανία περιτρέψῃ τὸν λόγον*, *say nothing presumptuous, lest some malign influence render our discussion futile.*

831. *ἀπολείς*, *you will kill*, Lat. *enecabis*. Electra takes the *μηδὲν μέγ' αὖσης* of the chorus as if they had meant, *Do not say φεῦ*, as if for the *dead*, — do not hastily assume that Orestes is indeed dead. You insult my grief, she replies, by suggesting a hope of him who is undoubtedly dead; *τῶν φανερώς οἰχομένων*.

834, 837. *τῶν* is obj. gen., *for those, &c.* — *ὑπολείς*, *shall suggest*: Schol. *ὑποβαλεῖς καὶ ὑποθήσεις*. — *κατ' ἐμοῦ*: Elmsley wished to read *κατὰ μου τακομένης*, i. e. *κατατακομένης μου*; but, as Hermann says, *ἐπεμβάσει* would require a *dative*, if *κατὰ* is not to govern the genitive, but is merely separated from *τακομένης* by tmesis. — *ἐπεμβάσα*, *you will trample on*, fut. mid. v. *ἐπεμβαίω*.

837. *οἶδα γάρ, κ. τ. λ.*: the Chorus understand Electra's *τῶν φανερώς οἰχομένων·εἰς Ἀἴδαν* with reference to Agamemnon rather than to Orestes. You torture me, Electra says, by suggesting hopes in connection with one who is assuredly lost to me. But, the Chorus answer, we know that *Amphiaraus* was avenged. Throughout these opening lines (823–840) Electra and her comforters are at cross-purposes. *They* are offering general consolations, derived from their faith that Agamemnon will ultimately be avenged; *she* understands them as intending to throw doubt on the fact of her brother's death. — *Ἀμφιάρεω*: this mythical hero was a son of Oicles and one of the early rulers of Argos. He was one of the hunters of the Calydonian boar, and took part in the Argonautic expedition. He was also renowned as a seer, and was said to have derived this power from Apollo. When he married Eriphyle, he bound himself to abide by her decision in any question on which he should differ from her brother Adrastus, his colleague in the government of Argos. Bribe by Polyneices with the necklace of Harmonia, Eriphyle counselled her husband to join the expedition of the Seven against Thebes. In the attack upon the city, Amphiaraus was hard pressed, and at length turned to flight by a Theban hero; but as pursuer and pursued drew near to the banks of the river Ismenius, the earth opened and swal-

lowed up the Argive king (*κρυφθέντα*). The Chorus introduce this case of Amphiaraus here because his son Alcmaeon avenged his death (v. 846), as Electra had prayed that Orestes might avenge Agamemnon's. — χρυσοδέτοις ἔρκεσι...γυναικῶν, *by reason of a woman's golden snares*: χρυσόδ. ἔρκος, the necklace of Harmonia, daughter of Ares and Aphrodite, which was given to her on her wedding-day by her husband Cadmus. There was a legend that this necklace, always baneful to its possessor, had at length been dedicated in the temple of Athene Pronæa at Delphi (Apollod. *Biblioth.*). In ἔρκεσι there is the further idea of toils, snares: cf. Æsch. *Ag.* 1593, τῆς Δίκης ἐν ἔρκεσι, *in the snares of Justice*.

838. γυναικῶν: this is probably the plural for the singular, though the plural might be understood literally as meaning *such as women wear*.

841–843. πάμπλητος, *in plenitude of force*; in all the fulness and vigor of his powers. See v. 244, note. Dead kings were believed to be kings of the dead: see *Od.* XI. 484, πρὶν μὲν γὰρ σε ζῶντων ἐτίμεν ἴσα θεοῖσιν | Ἀργεῖοι· νῦν αὖτε μέγα κρατέεις νεκύεσσιν, *for hitherto we Argives honored you equal to the gods; now, moreover, you have great power among the dead*: Æsch. *Cho.* 348 (of Agamemnon), κατὰ χθονὸς ἐμπρέπω | σεμνότημος ἀνάκτωρ... βασιλεὺς γὰρ ἦν, ὅφρ' ἔξη, *a prince distinguished beneath the earth, revered with awe... for he was always a king on earth*. — ὀλοά γάρ, κ. τ. λ., *for the murderess — Was slain. Ay. Yes, yes (she died); for there arose a champion for the mourner*: ὀλοά is nom. fem. sing.; the corresponding line in the strophe is v. 830, φεύ, μηδὲν μέγ' αὔσης.

846. μελέτωρ: Alcmaeon, son of Amphiaraus and Eriphyle. He joined the expedition of the Epigoni, and on his return at last obeyed the injunction laid upon him by his father before the expedition of the Seven marched for Thebes, — an injunction to take vengeance on Eriphyle. Alcmaeon was the subject of the tragedies by Sophocles and Euripides, and appears to have had an altar at Thebes near Pindar's house (Pind. *P.* VIII. 80).

847. τὸν ἐν πένθει: the dead man, regarded as sharing the indignant desire for revenge felt by his surviving friends. Cf. Æsch. *Cho.* 36, μέμφεσθαι τοὺς γᾶς νέρθεν περιθύμῳς, | τοῖς κτανούσι τ' ἐγκοτεῖν, *that those beneath the earth fiercely censure and are angry with the murderers*.

849. *δειλαία δειλαίων*, *unhappy thou art, and hapless are thy fortunes*. For the syntax of the gen. (G. 171 ; C. 426 ; H. 574, c ; Cur. 419). Schneidewin strangely renders, *misera miserarum es*, i. e. *miserrima*. But the epithet of the sufferer is often repeated as the epithet of his sufferings : e. g. Eur. *Ion*, 900, *ὦα με λέχεσι μελέαν μελέοις | ἐξεύξω τὰν δύστανον*, *where wretchedly unhappy* (lit. *miserable in my miseries*) *thou didst wed me the ill-starred one*. For *δειλαιος* applied to things instead of persons, cf. Soph. *Trach.* 1022, *δειλαία νόσος*, *wretched disease* : O. C. 514, *τὰς δειλαίας ἀπόρου φανείσας ἀλγυδόνος*, (of) *the wretched sorrow that has appeared from which there is no escape*.

850–852. *ἴστωρ* is feminine. — *πανσύρτῳ* (lit. *swept together from all sides*) : the notion is that of a *confused torrent*, and the clause may be translated, *in my life of troubles dread and dark, surging blindly through all the months*. — *ἄχων* : the MSS. and Suidas s. v. *ἴστωρ*, have *πανσύρτῳ παμμήνῳ πολλῶν | δεινῶν στυγνῶν τ' ἄχων*, *in a surging together through all the months of many troubles dread and dark*. Hermann retained *πολλῶν*, and substituted *αἰῶνι* for *ἄχων*. Dindorf ejects *πολλῶν*, remarking with truth that it seems tame after *πανσύρτῳ παμμήνῳ*. He observes that *αἰῶν*, which in the MSS. is sometimes spelt *ἑῶν*, may have dropped out of the text because the copyists suspected the repetition of the three letters in *ἄχωνων*. Since *αἰῶνι* is the most necessary word in the sentence, its disappearance from the MSS., which retain *ἄχων*, needs to be accounted for. Dindorf's theory, while it helps to explain the disappearance of *αἰῶν*, supplies a strong argument for the genuineness of *ἄχων*.

853. *ἄθρήνεις* = *ἄ ἐθρήνεις*, imp. v. *θρηνέω*.

859. *εὐπατρίδων τ'* : Hermann, Brunck, &c., *εὐπατρίδων τ'*, depending directly on *ἄρωγαί*. Schneidewin, *εὐπατρίδων* (omitting *τε*) — *κοινοτόκων εὐπατρίδων* thus becoming a genitive in dependence on *ἐλπιδων*. Neither of these readings appears so probable as Dindorf's *εὐπατρίδων τ'*, agreeing with *ἐλπίδων*. Plumptre translates it, —

“Where not one helper comes
From all the hopes of common fatherland
And stock of noble sire.”

861–863. *ἦ καὶ...ἐγκύρσαι*, *and surely* (was it fated — sc. *ἔφθι* of which *ἐγκύρσαι* is the subject — to all) *in the racing of fleet horses, thus, as for him ill-fated, to be entangled in the severed reins?* Thuc. (III. 15) uses *ὄλκοί* of machines for the transport of ships by land.

864. *ἄσκοπος* (lit. not to be looked for), hence *inconceivable*, *passing thought*; like *ἄφραστος*, *passing words*.

866. *ἀπὲρ ἐμῶν χειρῶν*; cf. Virg. *Æn.* IX. 486, *nec te tua funere mater Produxi pressive oculos aut volnera lavi*.

871–1057. *Enter CHRYSOTHEMIS.* *Chrys.* I have hastened to bring you my joyful news: Orestes is with us: I have just found a lock of his hair at the grave. *El.* My poor sister, Orestes is dead: what you found must have been left there as a memorial of him. But there is one hope still. *Chrys.* Is it anything in which I can help? *El.* Listen to me: our position leaves us but one chance, — you must help me to take the life of our father's murderer. So shall we comfort the spirits of the dead, and win for ourselves a glorious name. *Chrys.* It is mere madness; success is impossible; failure would make our case still worse. Be advised; I will consider your words unsaid; learn to submit where resistance is idle. *El.* I expected you to reject my overtures; they shall not be renewed. *Chrys.* You must take your own course; hereafter you may perhaps do more justice to the worth of my advice.

871. *ὕψ' ἡδονῆς*, κ. τ. λ., *by joy, dear sister, I am sped*: *τοί = you must know*, can scarcely be translated except by a slight emphasis on the equivalent of *ὕψ' ἡδονῆς*. It is perfectly appropriate as introducing the speaker's explanation of her haste, and seems much better than Brunck's *σοι*, which Hermann admires. — *διώκομαι*: cf. *Od.* XIII. 161, *σχεδὸν ἤλυθε ποντοπόρος νηὺς | ῥίμῃα διωκομένη*, *the sea-traversing ship came near, swiftly sped on*.

872. *τὸ κόσμον*: Chrysothemis, always observant of the smaller proprieties, apologizes for her indecorous haste. We are reminded of the contrast between her respect for *τὸ κόσμον*, *conventional decorum*, and Electra's disregard of appearances for the sake of *τὸ καλὸν*, an ideal of duty. — *μολεῖν = ὥστε μολεῖν*.

876. *οἷς... ἰδεῖν*, *for which it is impossible to find a remedy*. — *ἔνεστ'*: one MS. has *οὐκ ἔνεστ' ἔτι*: Schneidewin suggests that *οὐκ ἔτ' ἔστι ἰδεῖν* may be the reading. But *οὐκ ἔνεστι*, *it is impossible*, seems more forcible here than *οὐκ ἔτ' ἔστι*, and *ἰδεῖν* corresponds suitably to *εὔροις*.

877, 878. *πάρεστ'... ἐμέ*, *Orestes is with us, believe this hearing it from me*, — *with us in bodily presence, as real as mine before your eyes*: with *ἐναργῶς*, sc. *πάρεστι*. This word is especially used of that which is

palpably presented to the senses, as opposed to a shadowy, indistinct vision : cf. *Il.* XX. 131, χαλεποί δὲ θεοὶ φαίνεσθαι ἐναργεῖς, *the gods are terrible when they appear in bodily shape* : *Od.* IV. 841, ὡς οἱ ἐναργεῖς ὄνειρον ἐπέσσυτο, *since a vivid dream visited him*.

881. ἈΛΛΑ΄ : the clause μὰ τὴν π. ἔστ., on account of the peculiar stress laid upon it as forming the sanction of the denial, is allowed to precede ἈΛΛΑ΄ ; and on the same principle, when a person's attention has to be called, ἈΛΛΑ΄ may follow the vocative : e. g. *Pind. O.* VI. 22, ὦ Φίντις, ἀλλὰ ζεῦξον, κ. τ. λ.

882. ἈΛΛ' ἐκείνον, κ. τ. λ., sc. λέγω, *but I speak of him as near us both* ; νῶν is used because she refers to *thy evils and mine* (v. 880). Cf. v. 467, οὐκ ἔχει λόγον... ἐρίξεν... ἀλλ' ἐπισπεύδειν.

884-888. ὦδε πιστεύεις ἄγαν; *are you so very credulous?* — ἐξ ἐμοῦ, κ. τ. λ., *on my own authority and none other*. — πίστιν, *warranty*; cf. the phrases πίστει ποιεῖσθαι πρὸς τινα, πίστει δοῦναι. — ἐς τί... θάλλει, *looking on what art thou fevered* : μοί is ethical dat. — ἀνηκέστω πυρὶ, *this baneful glow*, i. e. *this deplorably rash hope*, which must end in bitter disappointment : ἀνήκεστος is frequently used in the general sense of *disastrous*, and especially with reference to states of mind which must lead to unhappy consequences : e. g. χόλος (*Hom.*) : πονηρία, ῥαθυμία (*Xen.*) : χαρά (of Ajax's frenzy, *Ai.* 52). Schneidewin reads, ἀνηφαίστω πυρὶ, *a fire not of Hephestus*, i. e. *not literal*, but metaphorical, — a fire of the soul. But the explanatory epithet would have been cumbrous. Limiting adjectives, in the Greek Tragedians, always exclude a real ambiguity : e. g. *Eur. Or.* 621, ὑφ᾽ ἡμ' ἀνηφαίστω πυρὶ, *she kindled the house with a fire not of Hephestus* (i. e. with the flame of passion), where ἀνηφαίστω guards against a downright misapprehension. Cf. *Æsch. P. V.* 899, ἀπυρος ἄρδεις, *a goad forged on no anvil* (i. e. the gadfly's sting) : *ib.* 1043, πτηνὸς κύων, *a winged hound* (an eagle).

890, 891. τὸ λοιπόν, *henceforth*. — σὺ δ' οὖν, *then do speak*; cf. *Ai.* 961, οἱ δ' οὖν γελώντων, *then let them mock* : *Ar. Ach.* 185, οἱ δ' οὖν βοώντων, *then let them howl*. — τῷ λόγῳ, dat. depending on εἴ τι ἦδα implied in εἴ σοί τις ἤδονή (ἔστι) (*G.* 184, 2; *C.* 456; *H.* 595, b; *Cur.* 439, Obs.; *Madv.* 44, a).

892, 893. κατειδόμεν : a rare form, used by Herodotus, and once by Euripides in a lyric passage, *I. A.* 274; cf. v. 1059. — ἀρχαῖον, *ancestral* : at Athens, right of burial in the family tombs (πατρῴα

υνήματα) belonged to the members of the same γένος, and was jealously guarded. See Dem. *Eubul.* p. 1307, *ἔθαψε τούτους*, κ. τ. λ.

894. κολώνης ἐξ ἄκρας: join νεορρύτους ἐξ ἄκρας κολώνης, which had newly flowed from the top of the mound (on which they were first poured).

895, 896. πηγὰς γάλακτος; cf. Eur. *Or.* 115, *ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἄφες γάλακτος οἰνωπὸν τ' ἄχνην*, and going to the tomb of Clytemnestra leave this mixture of milk and honey and the froth of wine. The μελίκρατον, or mixture of honey and milk, is called πέλανος, *Æsch. Cho.* 84, *χέουσα τόνδε πέλανον ἐν τύμβῳ πατρὸς*, pouring on my father's tomb this mixture offered to the gods. — καὶ ... πατρός, and my father's grave crowned with wreaths of all the flowers we have: γάλακτος and ἀνθέων are gen. of material. — θήκη: the θήκη is only another name for κολώνη or τύμβος, the mound which holds the dead; cf. *Æsch. Ag.* 440, *There, in their beauty, they fill the sepulchres (θήκας κατέχουσι) of the land of Troy.* The flowers were put in garlands round the base of the mound.

898. μὴ ἐγχερίμπτη... βροτῶν, lest any one be stealing close upon me: μὴ ἐγχερίμπται, to see whether some one is not close upon me: the subjunctive gives greater prominence to the notion of cautious fear, and seems therefore more suitable in this place. The indicative might, however, be supported from Eur. *Phæn.* 92.

899. ἐν γαλήνῃ, in repose. Sc. ὄντα: this omission of the participle is peculiarly bold.

901. πυράς: interment seems to have been the rule in historical times, cremation in the Homeric age: though, at all periods, both customs were undoubtedly in use. The τύμβος is called πυρά, because the body was usually burned at the place of sepulture: cf. Ter. *Andr.* I. I. 100, *sequimur: ad sepulcrum venimus: in ignem imposita est.* But this was not always the case: see Plut. *Tim.* 39, from which it appears that Timoleon's corpse was not burned at the grave. — νῶρη, κ. τ. λ., a lock of hair freshly cut.

902, 903. ἐμπαλεῖ, κ. τ. λ., there rushes upon my soul a familiar image (and the belief) that this which I see, &c.: ἐμπαλεῖ is not found elsewhere in classical Greek; but *Æsch.* uses ἐμπαῖος, πρόσπαιος in the sense of sudden, violent. — ψυχῇ is epexegetical of μοι, on me, that is, my soul: see vv. 99, 147. — σύνηθες, i. e. in imagination. Orestes had not been seen by his sisters since in infancy he was

carried away to Phocis. — **ἄμμα**, *image*, — the beloved *form* of Orestes, which haunted the thoughts of his sister.

904. **ὄραν**, infinitive epexegetical of **ἄμμα**, *there rushes upon me* (= **δοκῶ ὄραν**) *a familiar image*, — *that is, the belief that I see*, &c.

905. **βαστάσασα** : Suidas, s. v. — **βαστάσαι** δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι, *the word βαστάσαι signifies among the Attics to touch, or hold*. Cf. Eur. Alc. 917, **φιλίας ἀλόχου χέρα βαστάζων**, *holding the hand of a dear wife*; Cycl. 378, **δισσοὺς ἀθρήσας κάπιβαστάσας χερσίν**, *having looked at two and weighed them in his hands* (Polyphemus weighing in his hand the companions of Odysseus). — **δυσφημῶ μὲν οὖ**, *I utter no ill-omened word* : **οὐ δυσφημῶ** ought to mean something more than **εὐφημῶ**, *I do not break silence*. On the other hand, Chrysothemis, who had not heard the news from Phocis, had no special reason for supposing Orestes dead, or for greeting the lock of hair as a relic of her brother, the unconscious **δυσφημία** into which Electra falls at v. 1126. But **οὐ δυσφημῶ** may mean that she avoided any exclamation of a mournful or reproachful character, that she abstained from greeting in such phrase as *ὡ Ὀρέστα* this token of the brother who had so severely tried the sisters' hopes and patience.

907. **καὶ νῦν θ' ὁμοίως καὶ τότε**, *and now equally as then*; cf. v. 676, note.

911, 912. **ἢ γε μηδέ : ἢ οὐκ ἔξιστι** would have stated the bare fact. **ἢ μὴ ἔξιστι** states the fact as a *condition* of the problem in hand. You cannot have taken these offerings to the grave. *How could you? One who is not allowed*, &c. *Cui ne ad deos quidem liceat* (not licet) *egredi*. — **πρὸς θεοὺς...τῆσδ' ἀποστήναι στέγης**, *to leave this roof to visit the gods*, i. e. to worship in the neighboring Heræum (v. 8) : **πρὸς θεοὺς** means to visit the gods, regarded as dwelling and present in their temples. Cf. Æsch. *P. V.* 537, **θεοὺς ὁσίοις θόιναις ποτινωσόμενα**, *reverencing the gods at their holy feasts*.

912. **ἀκλαύστῃ = μὴ κλαύουσα**. — **στέγης** : it appears from vv. 516–518, that Clytæmnestra had forbidden Electra to leave, not only the *house*, but even her own room.

913, 914. **ἀλλ'...φιλεῖ**, *but surely neither is the heart of my mother wont*, &c. — **τοιαῦτα** : the flowers (v. 896) and the lock of hair could not be the offerings of an *ἐχθρᾶς χειρός* (v. 433). Clytæmnestra might indeed have poured the *libations* as a propitiatory offering; though such libations from one hostile to the dead (*δυσμενεῖς χοαί*,

v. 440) have already been denounced by Electra as impious (v. 432). — *ἑλάνθαν' ἄν* : some write *ἑλάνθανεν* without *ἄν*. But the simple imperfect could stand for the imperfect with *ἄν* only in two cases : (1) in the *apodosis* of a conditional sentence, where there is a *protasis* precluding ambiguity ; (2) in a *parenthesis* which describes what would certainly have resulted from an action contemplated or commenced, but not completed. Here, in the absence of a conditional protasis, *ἑλάνθανε* without *ἄν* could only be a statement of actual fact. We must therefore read *ἑλάνθαν' ἄν*.

915. *τάπιτύμβια* : Dindorf's conjecture for *τάπιτιμα*, which could not mean *gifts in honor of the dead*, τὰ ἐπὶ τιμῇ τινὸς γιγνόμενα, as Suidas attempts to explain it. The invariable meaning of *ἐπιτίμιον*, both in prose and verse, is a *penalty*. This sense is clear in Æsch. *Theb.* 1024, ἵπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν, *it seems best that he, buried dishonorably by birds, should receive his penalty* ; where Schneidewin understands it ironically, *his last honor*. Cf. v. 1382, *τάπιτιμα τῆς δυσσεβείας*.

916. *θάσσυνε* here = *θαρσύνου*. Verbs in *-νω* are usually transitive : e. g. *αλσύνω*, *βαρύνω*, *ἡδύνω*, *καλλύνω*, *μηκύνω* ; but Æsch. has *ταχύνειν*, *to make haste*, *Cho.* 660 ; and *κρατύνειν* = *κρατεῖν*, *P. V.* 156. There are a few instances of verbs in *-αινω* used intransitively : e. g. *χαλεπαίνω*, *δυσχεραίνω*, and in *Trach.* 552, *ὀργαίνειν*.

916-919. *τοῖς αὐτοῖσι παραστατεῖ*, “*dog the same man's steps*.” PLUMPTRE. — *νῶν...καλῶν*, *hitherto ours has been malevolent ; but perhaps the present day shall be the confirmation of many blessings*.

920. *τῆς ἀνοίας*, genitive of cause (G. 173 ; C. 429 ; H. 566 ; Cur. 427 ; Madv. 61 b 2) : *ἀνοια*, the sanguine credulity which could mistake a relic of the dead for a token of the living.

922. *οὐκ οἶσθ' ὅποι*, *you know not whither or into what fancies you are wandering*. For the syntax of the genitives (G. 168, N. 3 ; C. 420 ; H. 589 ; Cur. 415). *οὐκ οἶσθ' ὅπου γῆς εἰ* may have been a proverbial phrase : cf. *O. T.* 1309 (Edipus, in his first transport of grief and horror), *ποῖ γὰς φέρομαι τλάμων ; where on earth am I, wretched, borne ?* Ar. *Av.* 9, *ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι*, *but I do not yet know where in the world we are*.

924, 925. *τάκείνου...ἔρπει*, *and your deliverance at his hands is over*. For the syntax of the gen. (G. 176 ; C. 434 ; H. 566) : *σοι* is dative for the genitive : *ἔρπει* = *οἴχεται*. — *μηδέν*, *no more*.

926-929. τοῦ, interrogative, *from what one* (G. 171, N. 1, 176; C. 432, b; H. 576, a; Cur. 420, Obs.). — μητρὶ belongs to both adjectives.

930. τοῦ (G. 176; C. 434; H. 572, d; 582).

932. μάλιστα, with οἶμαι, signifies *I incline to think, I think that most probably*; cf. *Phil.* 617 (Odysseus promised to bring Philoctetes), οἷοιτο μὲν μάλισθ' ἐκούσιον λαβῶν · | εἰ μὴ θέλοι δ', ἄκοντα, *probably, he thought, his willing prisoner; but if not, &c.* The subject of προσθεῖναι is τινά.

935, 936. ἄρα, *it seems*, i. e. as the event proves; cf. v. 1185, ὡς οὐκ ἄρ' ἦδη τῶν ἐμῶν οὐδὲν κακῶν: *Trach.* 1172, τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ, *but this was nothing else, it seems, except that I should die.* — ἔν' ἦμεν ἄτης, *our depth of woe* (lit. *where in woe we were*). For syntax of the gen. (G. 168, N. 3; C. 420; H. 589; Cur. 415).

937, 938. τὰ...κακά, *I find the evils existing hitherto, and other woes beside.* — σοι is ethical dative.

939. πημονῆς, *you will relieve the weight of our new sorrow*, i. e. you will replace the champion whose death has been announced to us.

942. ὧν ἐγὼ φερέγγυος, *for which I am competent*; cf. *Æsch. Eum.* 87, σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν, *power is your warrant for well-doing.*

943. τλῆναι...ἄν, *to dare to do whatever*: τλῆναι depends on κελεύεις above, and δρῶσαν is translated like an infinitive (G. 279; C. 677; H. 800; Cur. 593). It is stronger than δρᾶν, as implying that a sustained effort was required.

948. καὶ σύ πον, *and you I think*; cf. v. 55, note.

950. λελείμμεθον: Elmsley read λελείμεθα, — pronouncing the first person dual in the middle and passive voices to be a mere invention of the grammarians. Hermann: "Conjectura hæc est viri doctissimi, non alio nisi argumento quam quod rara ea forma est, et frequentius invenitur pluralis." In *Il.* XXIII. 485, δεῦρό νυν ἡ τριποδὸς περιδῶμεθον ἢ ἐλέβητος, Elmsley proposed περιδῶμεσθ'; but Homer would probably have written either περιδῶμεθον or περιδῶμεθα ἢ ἡ. In *Eur. I. T.* 777, ποῦ ποτ' ὄνθ' ἠύρήμεθα is now read; but ὀρμώμεθον is generally retained in *Soph. Phil.* 1079, where, as here, one MS. gives the plural.

953. πράκτορα: cf. *Æsch. Eum.* 309, πράκτορες αἵματος | αὐτῷ τελέως ἐφάνημεν, *we appeared clearly to him as avengers of blood.* At

Athens the **πράκτορες** were the collectors of fines and penalties imposed by magistrates and courts of justice. The leader of the dicastery sent the debtor's name to the collectors, by whom it was entered in the register at the Acropolis. The collectors applied for payment, and if they received the sum, handed it over to the receivers. But no steps were taken to enforce payment until the expiration of the ninth prytany from the registration of the fine; after which it was doubled, and the debtor became liable to seizure of effects.

954. **ἐς σὲ δὴ**, *to you next*. In an apodosis after **ὅτε** or **ἐπειδὴ**, **δὴ** is sometimes equivalent to **ἤδη**; e. g. *Ant.* 173, **ὅτ' οὖν...ὦλοντο** — **ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω**, *since then they perished, now I hold all the power and throne*: *Plat. Phædo*, p. 60 c, **ἤκειν δὴ**, κ. τ. λ. This view appears preferable to understanding **δὴ** as merely strengthening **σέ**, like **σὲ δὴ**.

955, 956. **τὸν αὐτόχαρα**, *the perpetrator*. — **ξὺν τῇδ' ἀδελφῇ**, *with your sister*; cf. v. 272, note. — **κατοκνήσεις**: most of the MSS. have **κατοκνήσης**; but **κατοκνήσεις** is probably right, since **ἐς σὲ βλέπω** implies an exhortation, and hence **ὅπως** with the verb forms an object clause (G. 217, N. 4). For a full discussion of this and similar cases under Dawes's rule, see Professor Goodwin's paper in the "Transactions of the American Philological Association" for 1869–70, pp. 46–55.

957. **Αἰγισθον**: Electra does not speak of destroying Clytæmnestra; and the poetical plural **ἐχθροῖς** in v. 970 does not prove that it was even part of her design. The general scheme of the play required that Ægisthus should be placed in the foreground as chiefly criminal, and as the principal victim. In the vengeance taken by Orestes, the fate of Ægisthus is the climax; the destruction of Clytæmnestra is little more than a **πάρεργον**. — **σε...κρύπτειν**: cf. *Æsch. P. V.* 643, **μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν**, *do not conceal from me this which I am about to suffer*. For the two accusatives with **κρύπτειν** (G. 164; C. 480, c; H. 553; Cur. 402).

958–960. **ποῖ...ὀρθήν**, *to what quarter, to what hope that is real, can you look and remain indifferent?* **ποῖ** is by some editors, following the Schol. made = **εἰς τίνα χρόνον**, *Lat. quousque*; but the only instance which seems to occur of the word in this sense is *Ar. Lys.* 526, **ποῖ γὰρ καὶ χρόν' ἀναμεῖναι**. Besides, the emphatic repetition, **ποῖ...εἰς τίνα ἑλπίδων**, appears better suited to the energy of the

appeal. — ἡ πάρεστι, κ. τ. λ., *who have already to mourn the possession ... of which you are deprived*: κτήσιν depends on στένειν. The Greeks seem to have said ἀποστερείσθαι τινας or τι, but only στερείσθαι τινας. Schneidewin joins κτήσιν ἐστερημένην, quoting Eur. *Tro.* 375, οὐ γῆς ὄρι' ἀποστερούμενοι, κ. τ. λ.; but usage seems to show that the simple verb was always construed with a genitive.

961, 962. ἀλγεῖν, κ. τ. λ., *and must grieve that you are coming to this advanced time of your life*: ὁ χρόνος, *your allotted term of years*; cf. *Ant.* 461, ... εἰ δὲ τοῦ χρόνου | πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω, *and if I shall die before my allotted time I count it gain*. For other meanings of χρόνος with the article, cf. vv. 1464, 1486. — γηράσκουσιν is accus. before the infinitive ἀλγεῖν, whereas ἐστερημένη takes the case of ἡ before πάρεστι.

963–966. τῶνδε, sc. ὕμενάλων. — πημονὴν αὐτῷ σαφῆ, *certain misery for him*; the noun is in appos. to γένος βλαστῆν ἐᾶσαι.

968. εὐσεβείαν... οἶσαι: Schol. οἶσαι δόξαν εὐσεβείας, *you will gain reputation for piety*. Cf. *Ant.* 924, τὴν δυσσεβείαν εὐσεβοῦς ἐκτησάμην, *being pious I have obtained the reward of impiety*: Eur. *I. T.* 674, καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι, *I shall incur the charge of cowardice and baseness*.

970, 971. ξείντα... λουπόν, *then, as you were born, you will henceforth be called free*: καλεῖ is Attic fut. mid., pass. sense, for the more usual κεκλήσει. Cf. *Trach.* 551, φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς | ἐμὸς καλεῖται (future), *I fear lest Hercules be called my husband*. So τιμήσομαι, ἀδικήσομαι, ὠφελήσομαι, *passim*.

972, 973. τὰ χρηστά, *an honest stock*; cf. *Phil.* 448, καὶ πως τὰ μὲν πανοῦργα καὶ παλιντριβῇ | χαίρουσ' ἀναστρέφοντες ἐξ Αἰδου, τὰ δὲ | δίκαια καὶ τὰ χρήστ' ἀποστελλουσ' αἶε, *and somehow the base and knavish they are fond of saving from Hades: but the just and honest they banish*; Eur. *Tro.* 411, ἀτὰρ τὰ σεμνὰ. — λόγων εὐκλείαν δσιν, *what exalted praise* (lit. *good fame of words*).

975. ἀστῶν ἡ ξένων is the regular antithesis; cf. Pind. *P.* IV. 78, ξείνος ὦν εἶτ' ἀστός, *whether he is a stranger or a citizen*: Soph. *O. C.* 13, μανθάνει γὰρ ἥκομεν | ξένοι πρὸς ἀστῶν, *for we have come strangers to learn of citizens*. But the term ἀστοί, *the people*, is sometimes opposed to οἱ ἀγαθοί, *the nobles*.

976. δεξιώσεται, *greet*; cf. *Æsch. Ag.* 825, θεοῖσι πρῶτα δεξιώσομαι, *I will first greet the gods*

977. *τῷδε*: the dual forms are used throughout this address with peculiar emphasis and effect, as signifying that these two sisters — standing alone and isolated from all help — were inseparably bound to each other by their common destiny, and by the duty which they must jointly discharge.

979. *εὖ βεβηκόσιν*, *who were in great prosperity*; cf. Herod. VII. 194, *παραδεξιόμενος παρὰ πατρός τὴν τυραννίδα Κῶων εὖ βεβηκῦϊαν*, *having received from his father the sovereignty of Cos in a prosperous condition*.

980. *ψυχῆς ἀφειδήσαντε*, *lavish* (lit. *unsparing*) *of life*. For the syntax of the gen. (G. 174; C. 405, b; H. 580; Cur. 419, e). The participle is masc. instead of the fem. *ἀφειδησάσα*; cf. *Il.* VIII. 455, *οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε κεραυνῷ*, κ. τ. λ., *nor should ye (Athene and Hera) stricken by thunder, upon your chariots, &c.* — *προϋστήτην φόνου*, *were the ministers of death: administrarunt caedem*. Cf. Eur. *Andr.* 221, *ταύτης ἀλλὰ προστήμεν καλῶς* (i. e. *προσστημεν τῆς νόσου*), *but I managed the infirmity well*, i. e. *I repressed the weakness*.

982–985. *ἐν ᾧ ἑορταῖς ἐν τε πανδήμῳ πόλει*, *but at our feasts and at the great assemblies of the city*: the first refers to festivals in honor of some deity, and the second to the popular gatherings of the people. — *τοιαῦτα* and *νόω* are both acc. after *ἔξερε*. — *ζῶσαιν θανούσαιν θ'*, *living and dead*; they agree with *νόῳ* understood, which is gen. after *ἐκλιπεῖν*.

986. *συμπόνοι*: by *συμπόνοι* and *σύγκαμνε* Electra reminds Chrysothemis that the departed are their allies and helpers; just as at v. 454 she endeavors to quicken and elevate the faith of her less spiritual sister by bidding her *pray* for the aid of the dead.

989. *ζῆν αἰσχροῖν*, κ. τ. λ., *to live basely is base for those of noble birth*. Electra's interpretation of *τὸ κόσμιον* is larger than her sister's: see v. 872.

990–992. The tone of this cautious remark is unfavorable to Electra's project, and Chrysothemis is encouraged again to appeal to the Chorus; precisely as she was encouraged by a former platitude to address them on a similar occasion, v. 371.

993. *ἑσώτερ' ἂν*, *she would have remembered caution*.

995. *ἐμβλέψασα*, κ. τ. λ., *intent upon what hopes dost thou equip thyself with such boldness and summon me, &c.*: *ὀπλιζει* takes an acc. as a verb of clothing.

999, 1000. *δαίμων... ἔρχεται*, *their deity is propitious every day, while*

ours falls off and comes to naught. — ἀπορρεῖ: cf. Virg. *Æn.* II. 169, *Ex illo fluere et retro sublapsa referri Spes Danaum.* — κάπτι μηδέν, usually with the article, εἰς τὸ μηδέν.

1002, 1003. ἀτης (G. 180, N. 1; C. 436, Rule C; H. 584, b; Cur. 414, 5, Obs.). — ἄρα, *beware.*

1005. λύει, *it does not expedite or benefit us:* this use of λύει must not be confused with the ordinary phrase, λύει τέλη ἡμῶν (repeal taxes for us). Brunck, though reading ἡμᾶς, says λύει, — subauditō τέλη, — λυσιτελεῖ (profit). But λύει in the sense of λυσιτελεῖ would require the dative ἡμῶν, which Elmsley, indeed (Eur. *Med.* 553), wished to adopt.

1006. βᾶξιν καλὴν λαβόντε, *winning fair fame.* — δυσκλεῶς θανεῖν = τὸ δυσκλ. θανεῖν, subject to λύει.

1007, 1008. οὐ γὰρ...λαβεῖν (I say δυσκλεῶς, *an ignominious death*), *for mere death is not the worst of horrors; but (the worst horror is) when one that craves to die cannot obtain even that boon.* What does it profit us to win a fair name, if we are to perish miserably? And remember that there are slow torments — cruel, lingering deaths — compared with which instant death would be a mercy. Cf. *Ant.* 308, οὐχ ὕμιν Αἴδης μόνος ἀρκέσει, πρὶν ἂν | ζῶντες κρεμαστοὶ τήνδε δηλώσῃς ὕβριν, *not Hades alone shall suffice for you, before that suspended alive you shall make clear this insult.* Schneidewin brackets these two verses as spurious. The preference of death to slavery is foreign, he thinks, to the character of the timid Chrysothemis. But she says only that death is preferable to torture, — a very different sentiment.

1011 - 1013. κατὰσχεσ ὀργήν, *restrain your anger.* — ἄρρητα κά-τελη, *unspoken and null,* — ἀτελή, unproductive of (bad) consequences, such as the mere repetition of Electra's words might entail. — αὐτῇ...ἐκκαθεῖν, *but do you at least have the sense to yield seasonably to your superiors, for you are powerless:* ἀλλά is the appealing ἀλλά; cf. v. 337, note. The infin. after νοῦν ἔσχον is usually preceded by ὥστε; here omitted.

1015, 1016. πείθου, *be persuaded,* allow these arguments to have weight with you; but πιθοῦ, *obey* (a command to do some particular thing forthwith). This distinction, pointed out by Hermann, appears true. He quotes *O. C.* 520 as another place where πείθου is appropriate. Cf. v. 1207 of this play. Brunck and Elmsley, followed by Blomfield (*Æsch. P. V.* 282), adopted the theory that πιθοῦ was better Attic than πείθου. "Est hic unus," Hermann remarks,

"ex ridiculis illis Atticismis quales plurimos hæc ætas procudit." — **προνοίας** and **νοῦ σοφοῦ** are gen. after the comparative **ἄμεινον**, on which also **λαβεῖν** depends.

1018. **ἤδη**, second pluperfect v. **οἶδα**. — **ἄπηγγελόμην**, *my overtures* = **ἄπηγγελόμην** : **ἐπαγγελλεσθαι τινί τι**, — to place something at a person's disposal, — always of *spontaneous* promises, while **ὑποσχεῖσθαι** is used of pledges given under a compact. Cf. Herod. VI. 35, **ἐπηγγέλαιο... ξείνια** i.e. (Miltiades) *proffered the rights of hospitality*.

1020, 1021. **οὐ γὰρ δὴ, κ. τ. λ.**, *for we, at least, will not leave it unperformed* (lit. *empty*). — **εἰθ' ἄφελος, κ. τ. λ.** : referring to Electra's words, **ἀλλ' αὐτόχειρ μοι μόνῃ τε δραστέον**, Chrysothemis says : If you mean to do the deed alone and unaided, it is a pity that you did not do it a long time ago. You might even have prevented our father's murder.

1022. **πᾶν ἂν κατεργάσω**, *you might have achieved anything*, i. e. if you were prepared to attack Clytæmnestra single-handed, you might have killed her before she had killed Agamemnon. The singular **πᾶν** is against the version, *you would have finished the whole matter*. *Phil.* 407, **παντὸς ἂν λόγου | γλώσση θιγόντα καὶ πανουργίας**, *that he would attempt with his tongue any word and villany*. Almost all the MSS. have **πάντα γάρ**, without **ἂν**, which Hermann retained. The objections to **πάντα γάρ κατεργ.** are examined in the note to v. 914. Brunek truly says : "**πάντα κατεργάσω** nihil aliud valet quam *omnia confecisti* : neutiquam vero *omnia confecisses*."

1023, 1024. **φύσιν... νοῦν... τότε**, *I was the same then as now in character, but deficient in intelligence* : i. e. she possessed the necessary courage, the natural capacity for self-devotion, but was then too young to comprehend the situation, to see her duty as clearly as she now does. — **ἄσκα, κ. τ. λ.**, *do you make an effort* (lit. *train yourself*) *to remain such in mind, &c.*

1025. **ὥς οὐχὶ συνδράσουσα**, *since you do not intend to act with me*. You advise me to remain **ἥσων νοῦν**, i. e. incapable of rising to such a conception of duty as that on which I now propose to act. This is a clear hint that you do not mean to act with me yourself.

1026. **ἐγχειροῦντα** (I will not help you), *for it is natural that one who makes a bad venture should e'en (καὶ) have bad fortune*. For the **καί**, cf. v. 309 : for the general masc., v. 145, also C. 490 ; H. 520 ff. Instead of **ἐγχειροῦντα κακῶς**, **ἐγχειροῦντα κακά** would have been more

usual; and if *πάσχειν* had been written for *πράσσειν* the antithesis would have been preserved. As the verse stands, however, sense and symmetry appear to require that *κακῶς* should be taken with *ἐγχειροῦντα* as well as with *πράσσειν*.

1028. *ἀνέξομαι*, *I will listen with the same calmness when you praise me*, — i. e. it is a matter of indifference to me whether I have your praise or blame. I hear your reproaches unmoved, and your praises would excite me just as little.

1030. *μακρὸς... χρόνος*, *the time to come is long enough to settle this*: *τὸ κρίναι* is acc. of specification: *ταῦτα*, the question whether, some day, Electra will or will not commend her sister's prudence.

1034–1036. *οὐδ' = ἀλλ' οὐ*: for the construction of the two acc. with *ἐχθαίρω* (G. 159, N. 4; H. 555; Cur. 402, Obs. 2). — *ἐπίστω γ'*, *yet know at least to what dishonor you put me*: *ἀτιμία*, because she rejects (*ἀτιμάζει*) the proposal that she should share Electra's dangers. See v. 1017, *καλῶς | ᾗδ' ὅς' ἀπορρίψουσιν ἀπηγγελλόμεν*. i. e. you say that you do not hate me so much as to betray me. Let me remind you that at least you have rejected me in the cruellest and most slighting manner. Another version is: — Know to what discredit (with posterity, for not avenging my father) you bring me (i. e. your advice tends to bring me). I doubt whether *ἀτιμία*, without further explanation, could convey so much. Hermann and other editors place a comma at *ἐπίστω γ'*, understanding *ἐχθαίρουσα*: but be assured (that you do hate me), considering to what dishonor you put me. This seems less natural and also less forcible than the other interpretation. The genitives in the next line are in the same construction as *ἀτιμίας* (line 1035), and depend on the correlatives of *οἱ* understood (G. 168, N. 3; C. 420; H. 589; Cur. 415): *σου* is objective genitive after *προμηθείας*.

1037. *τῷ σῷ δικαίῳ*, *your rule of right*: *τὸ δίκαιον* as you understand it. Cf. v. 1110, *οὐκ οἶδα τὴν σὴν κληδόν'*, *I know not the report you speak of*: Soph. frag. *Danaë* (no. 176, Dind.), *οὐκ οἶδα τὴν σὴν πείραν*, *I do not know the test you refer to*: Phil. 1251, NE. *ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον*, *with justice on my side I fear not the terrors you present*.

1038. *ἡγήσῃ*: observe the contrast with *ἐπισπένσθαι*, and the emphasis (as usu.) of the pers. pron. in the nominative.

1039. *εὖ λέγουσαν*, *truly it is grievous that one so eloquent should err*:

εἰ λέγουσαν (suggested perhaps by εἰ φρονῆς, v. 1038), in ironical compliment to the plausible fluency of the other's replies : **ἐξαμαρτάναν** — should have erroneous ideas concerning τὸ δίκαιον.

1040 - 1042. **πρόσκεισαι**, cf. v. 240, note. — **ταῦτα**, sc. τὸ κτανέν **Ἀλκισθον**, v. 956. — **χὴ δίκη** : Chrysothemis never denies that Electra's course is *right*, but only that it is expedient. Cf. v. 381, *καίτοι τὸ μὲν δίκαιον οὐχ ἦ γὰρ λέγω, | ἀλλ' ἦ σὺ κρίνεις*.

1044. **εἰ ποιήσας ταῦτα** : *si pergis hæc facere : if you are to do these things*, i. e. to execute your present purpose. The fut. indic. with **εἰ**, implying conviction that she *will* act thus, must not be confused with **ἣν ποιήσῃς** (G. 221, N ; C. 631, ff. ; H. 745 ; Cur. 536). — **ἐπαινέσεις ἐμέ**, *you will commend me*, i. e. a bitter experience will convince you that my advice is good.

1045. **καὶ μὴν**, cf. v. 556, note. — **οὐδέν** qualifies the participle : it is strictly acc. of specif. and **οὐδὲν ἐκπλαγείσά σε** means lit. *in no respect struck with panic fear of you*, i. e. *having no fear of you*.

1046. **βουλεύσαι πάλιν**, *alter your resolve* : **πάλιν βουλεύεσθαι** seems to imply the reversal of a former resolve ; **αὐθις βουλεύεσθαι** (Thuc. III. 36), merely the reopening of a question. For this force of **πάλιν**, see *Æsch. Theb.* 1043, *μηδέ τῃ δόξῃ πάλιν*, *and let none dream it will be otherwise* : *Soph. Phil.* 961, *εἰ μὴ πάλιν | γνώμην μετοίσεις*, *whether you will not reverse your judgment*.

1049. **νεωστί** : on these adverbs, see Blomfield, *glossar. ad Æsch. P. V.* 216. Such adverbs, when derived from nouns in *η* or *α*, end in *ει*, e. g. *αὐτοβοοί* : when from nouns in *ος*, they end in *ι*, e. g. *νεωστί*, *ἀμοχθί*. The final *ι* is generally short, but sometimes long.

1052. **οὐ σοι μή** : Monk reads **οὐ γάρ σοι** : Elmsley, **οὔτοι σοι**, observing that **οὐ μή** with the aor. subj. denies, **οὐ μή** with the fut. indic. prohibits. But at least three passages in the Greek dramatists violate this canon : (1) This ; (2) *Ar. Ran.* 508, *οὐ μὴ σ' ἐγὼ | περιδύομαι ἀπελθόντα*, *I will not suffer you to go away* ; (3) *Soph. O. C.* 176, *οὔτοι μὴποτε σ' ἐκ τῶνδ' ἐδράνων, | ὦ γέρον, ἀκοντά τις ἄξει*, *no one shall ever lead you from these abodes, old man, against your will*. A similar instance in prose is *Plat. Crito*, p. 44, B, *οἷον ἐγὼ οὐδένα μὴποτε εὐρήσω*, *such as there is no reason to expect that I shall ever find*. Goodwin (*M. & T.* 89, 1, Rem. 1) explains the construction of **οὐ μή**, both with aor. subj. and with fut. ind., by regarding the subj. as a relic of the common Homeric subj., and the fut. as having the force of an em-

phatic fut. with **οὐ**. Both in **οὐ μὴ ποιήσης** and in **οὐ μὴ ποιήσεις**, **οὐ μὴ** has the force of a strong single negative joined to a future. This explanation is not free from difficulties; but it is at least simpler than any other that has been put forward. To account for the two constructions of **οὐ μὴ** by two entirely different theories is surely unphilosophical. — **μετέψομαι**, *never will I follow you*. The words are said to Chrysothemis as she turns to go; but, besides their literal sense, they imply, *I will never make you my guide*. Even if, in spite of your assumed indifference, you happen to be really anxious that I should adopt your principles of action, I will refuse. They are shadows, i. e. they lead to nothing sound or honest. And such a career should not even be commenced.

1054. **καὶ τὸ θηρᾶσθαι**, κ. τ. λ., *since even to attempt an idle quest involves extreme folly*: **ἀνολας** is gen. of the whole after **μέρος** understood: even to *enter* on the pursuit of those objects (quietness and prosperity) which seem precious to you. Cf. *Ant.* 92, **ἀρχὴν δὲ θηρᾶν οὐ πρέπει τάμχανα**, *but it is not at all fitting to pursue impossibilities*.

1056, 1057. **φρόνει τοιαῦθ'**, *show it (your wisdom) thus*. — **βεβήκης**, *involved*. *Chor.* Why do not such as Chrysothemis learn piety from the birds of the air? *Their* instinct is always faithful to parents; and shall the daughter forget what is due to her father? But the guilty shall not long be unpunished. Echoes of earth among the dead carry this reproach to the careless Atreidæ: tell them that now, if ever, they should help their house; tell them that Electra, deserted by her sister, stands single-handed against two mortal foes. When will a truer daughter live? Thou, Electra, hast chosen to suffer, since it was not possible to be both dutiful and prudent. May I yet see thee triumphant; for I have found thee oppressed, indeed, yet prosperous, if true prosperity is to reverence Zeus.

1058. **οἰωνούς**: Cf. *Ar. Av.* 1355, **ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετη- σίμους | πάντας ποιήσῃ τοὺς πελαργιδῆς τρέφων**, | **δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν**, *whenever the parent stork rearing the young storks has trained them all to fly, the young must in turn support the parent*. Suidas gives the verb **ἀντιπελαργεῖν**, *to cherish parents in requital for their care*, **γυροβοσκεῖν**.

1059. **ἑσορώμενοι**: the middle voice is peculiar. Cf. *O. C.* 244, **οὐκ ἀλαοῖς προσορωμένα || ὄμμα σὸν ὀμμασιν**, *looking at you with eyes that are not blind*. Elsewhere **ὀρᾶσθαι**, **εἰσορᾶσθαι**, &c., are always passive

in Attic. In Homer they are always deponent. Æschylus, indeed, often uses the middle voice where the active is usual: e. g. *P. V.* 43, *θρηνείσθαι*: *Theb.* 410, *προστέλλεται*: *Cho.* 144, *ἐξανδόμενος*, &c. — *τροφᾶς*, κ. τ. λ., *caring for the nourishment* (*G.* 171, 2; *C.* 420; *H.* 576) *of those* (sc. *τούτων*) *from whom*, &c.

1061 – 1064. *δνασιν*, *support* (lit. *advantage*). — *ἐπ' ἴσας*, *equally*. — *οὐρανίαν*: in Homer, Themis is an Olympian deity (*Il.* XX. 4; XV. 87). Cf. *O. C.* 1381, *ἡ παλαιφάτος | Δίκη ξύνεδρος Ζηνὸς ἀρχαίους νόμοις*, *Justice, famed of old, sitting with Jove in council over his ancient laws*.

1065. *δαρὸν οὐκ ἀπόνητοι*, sc. *ἐσμέν*, *we are not long free from suffering*, i. e. *we mortals do not long escape the vengeance of the gods for our violation of natural affection*. The reflection was suggested by the disloyalty of Chrysothemis to her father, but applies more generally to the breach of other family ties, — of kinship by Ægisthus, and of wifeship by Clytemnestra.

1066. *χθονία...φάμα*, *thou Voice that comest to dead men beneath the earth*; cf. *Æsch.* *Cho.* 367, *ἀλλὰ διπλῆς γὰρ τῆσδε μαράγγης — δούπος ἱκνεῖται*, *for the heavy thud of this double scourge reaches* (to him), i. e. *this sound of woe is finding its way to Agamemnon in the other world*. Jebb also quotes v. 373, *τοῦτο διαμπερὲς οὖς | ἴκεθ', ἄπερ τε βέλος*, and makes it mean, *this has struck sharply on the ear of the dead*; but we think it refers only to Electra, and should be rendered: *this strikes through my* (i. e. Electra's) *ear like a dart*. — *βροτοῖσι*, *dead men*, as opposed to *οἱ γῆς ἐνερθε δαίμονες*: this is the true explanation of *βροτοῖς* in *Æsch.* *Cho.* 122, *κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς | λέγω καλοῦσα πατέρα*, and *I, pouring out this holy water in honor of the dead, do say, invoking my sire*.

1069. *Ἀτρεΐδης* = *Ἀγαμέμνωνι*: so *Æsch.* *Cho.* 36, *τοὺς γὰς νέρθεν*. — *ἀχόρευτα*, *unfitted for choral song*.

1070, 1071. *ἔτι... νοσεῖ*, *that already the affairs of their house are diseased*. — *τὰ μὲν ἐκ δόμων*, virtually = *τὰ ἐν δόμοις*: *ἐκ* denoting the quarter from which, if motion were in the case, the thing would come: *νοσεῖ + δῆ +*: the reading of the MSS. does not complete the metre, which requires — — — (*οἶωνός*, v. 1058). Various emendations have been offered, but Hermann's *δῆ* is at least unobjectionable. — *τὰ δὲ πρὸς τέκνων*, *and as respects the children*. — *διπλῇ φύλοσις*, κ. τ. λ., *discordant strife suffers them no more to blend in loving intercourse*

(lit. is no longer equalized), prevents harmony from being any longer possible. The meaning of the passage is, that the fortunes of the house, as involved in the great cause still pending, — the cause of Agamemnon against Ægisthus, — are at their lowest ebb. And in aggravation of this, the children of Agamemnon, who now more than ever should have been united against the usurper, are at feud among themselves.

1075. τὸν αἰεὶ, κ. τ. λ., *Electra, evermore* (τὸν αἰεὶ sc. χρόνον) in wretchedness, mourning for her father (πατὴρ στανόχουσα). Thus the Scholiast, followed by Hermann, explains the reading of the MSS.

1078. οὔτε τοῦ θανεῖν... ἐρινύν, not only improvident against death, but ready to welcome its gloom, when she shall have triumphed over the twofold curse, i. e. over Ægisthus and Clytæmnestra. Helen is called by Æsch. (*Ag.* 726) νυμφόκλαυτος ἐρινύς: and by Virg. (*Æn.* II. 573) *Troie et patriæ communis erinyes*.

1083–1085. ζῶν κακῶς, by living basely. — πάγκλαυτον αἰῶνα κοινόν, a life of tears and sympathy (with the unavenged dead): κοινόν expresses that the daughter has cast in her lot with her father, whose spirit mourns the delayed retribution. See vv. 236–250, e. g. μήτ' εἰ τῷ πρόσκειμαι χρηστῷ, | ξυνναίοιμ' ἐσκηλος, γονέων — ἐκτίμους ἰσχοῦσα πτέρυγας, κ. τ. λ. It is usual to understand by αἰὼν κοινός that estate to which all must come, viz. death. This seems a great straining of language; nor is the idea suitable to Electra's case.

1087–1089. τὸ μὴ καλόν, κ. τ. λ.: the vulgate, τὸ μὴ καλὸν καθοπλίσασα, appears hopeless. I should conjecture (without injury to the tetrameter) τὸ μὴ κατοκνεῖν, ἐλπίσασα, instead of hesitating (lit. so as not to hesitate), in the hope of winning two kinds of praise on one score, — the praise of prudence and the praise of shining piety. For τὸ μὴ κατοκνεῖν instead of ὥστε μὴ κατοκνεῖν, see Æsch. *Ag.* 552; Madv. *Synt.* 156, 4. The clew to the correction of the text probably lies in perceiving that the words σοφά τ' ἀρίστα τε παῖς κεκληθῆναι represent what Electra did not attempt. The versions which have been given of τὸ μὴ καλὸν καθοπλίσασα proceed on a contrary assumption. Thus (1) Hermann: *having organized a* (pious) *crime, so as to win two things, &c.*; (2) Dindorf and Valcknär, followed by Schneidewin and others: *having triumphed over guilt* (i. e. over Clyt. and Ægisth.) *so as to win two things, &c.* Hermann's version appears strained: Dindorf's is surely inadmissible, since καθοπλίζαν has no

such forced meaning. But, in fact, Electra did not seek — did not contrive — to be thought *both* cautious and dutiful. Throughout the play we are frequently reminded of the contrast between the heroine's uncalculating self-sacrifice and her sister's timid prudence. Electra made her choice once for all: Chrysotheimis wavered and temporized. See v. 345 (Electra to Chrys.), *choose between prudence and duty; you cannot combine them here*; and again, v. 1027, *I admire your prudence, but I hate your cowardice*. — $\phi\acute{\epsilon}\rho\epsilon\iota\nu = \phi\acute{\epsilon}\rho\epsilon\sigma\theta\alpha\iota$.

1090. $\zeta\acute{\omega}\eta\varsigma$, κ. τ. λ., *may you live as much superior to these foes in power and wealth as now*, &c. : $\mu\omicron\iota$ is ethical dative.

1094–1097. $\mu\omicron\lambda\acute{\alpha}\rho\epsilon\ldots\beta\epsilon\beta\acute{\omega}\sigma\alpha\nu$, *not enjoying great good fortune*. — $\delta\ \delta\epsilon\ \mu\acute{\epsilon}\gamma\iota\sigma\tau\alpha$, κ. τ. λ., *but as to the highest of existing ordinances* (lit. *which flourished as the highest*), *in-regard-to-these* ($\tau\acute{\omega}\nu\delta\epsilon$) *prospering excellently well* ($\phi\epsilon\phi\omicron\mu\acute{\epsilon}\nu\alpha\nu\ \delta\rho\iota\sigma\tau\alpha$), *through thy reverence for Zeus*. Outwardly, and in a worldly sense, Electra was $\mu\omicron\lambda\acute{\alpha}\rho\epsilon\ \sigma\acute{\upsilon}\kappa\ \epsilon\nu\ \epsilon\sigma\theta\lambda\eta\grave{\eta}$; but, in a higher sense, it was well with her. She had forfeited present comfort by resistance to Clytæmnestra; but she had secured a better happiness by obedience to Zeus.

1098–1383. *Enter ORESTES and PYLADES, followed by attendants with the urn supposed to contain the ashes of Orestes*. *Or.* Is this the palace of Ægisthus, to whom we bring news from Phocis? *Chor.* It is. *El.* Can it be that thou comest to confirm the report — *Or.* I know not of what “report” thou speakest. We bring the ashes of Orestes. *El.* Give me the urn, I pray thee, into my hands, that I may weep over the relics of all my hopes. Alas, my brother, that thou shouldst have returned to me thus! *Or.* Is it possible that I see the noble Electra? *El.* Yes, her who once bore the name. *Or.* Cruel, shameful wrongs that have worked this change! *El.* Thine is the first pity that they have won. *Or.* For mine is the nearest sympathy that they could find. *El.* Can it be that thou art an unknown kinsman? *Or.* Give back the urn, and thou shalt know all. *El.* O no, no! do not rob me of this, the last memorial of Orestes. *Or.* But it is not so; funeral urns are not for the living. *El.* He lives? *Or.* If I do. *El.* Thou art he? *Or.* Look at our father's signet-ring, and judge if I speak the truth. *El.* $\tilde{\omega}\ \phi\iota\lambda\tau\alpha\rho\omicron\nu\ \phi\acute{\omega}\varsigma$.

1099–1102. $\tilde{\epsilon}\nu\theta\alpha$, *whither*. — $\tilde{\epsilon}\nu\theta'\ \tilde{\omega}\kappa\eta\kappa\epsilon\nu$, *where he dwells*. — $\delta\lambda\lambda'$... $\delta\iota\acute{\gamma}\mu\omicron\varsigma$, *well then, you have come correctly and your guide is true* (lit. *blameless*): $\delta\ \phi\rho\acute{\alpha}\sigma\alpha\varsigma$; cf. Xen. *Cyr.* V. 4, 40, *φραστήρ ὁδῶν, guide for*

the way; Æsch. *Suppl.* 486, *ὁπάοντας δὲ φράστοράς τ' ἐγχαρίων | ξέμπεμψον*, send with us servants and guides for the country.

1103. *τίς...ἄν*: the question here is merely rhetorical. The protasis is understood. For the repetition of the *ἄν* (G. 212, 2; C. 622; H. 873, a).

1104. *ποθεινὴν*: the Chorus of course understand *ποθεινὴν Κλυταιμνήστρα καὶ Αἰγίσθω*. This and *τὸν ἀγχιστον* in the next line are instances of the dramatic irony in which Sophocles excelled.

1105. *τὸν ἀγχιστόν γε*, i. e. *τοῖς ἔσω*, in the meaning of the Chorus, unconscious that Electra is *ἀγχίστη* to the new arrival. Compare Soph. *Ai.* 743, where, with similar unconscious irony, the Chorus say of Ajax, *ὀλχεται* (which means only *he is gone out*, but is true in another sense, *he is dead*). And for intentional irony of the same kind, Æsch. *Ag.* 883, where Clytæmnestra invites Agamemnon to enter the house: *εὐθὺς γενέσθω πορφυρόστρωτος πύρος, ἐς δῶμ' ἀελπτον ὥς ἄν ἡγήται Δίκη*, let the way at once be covered with purple tapestry that Justice may conduct him (i. e. ostensibly) to the home he little hoped to see; but with the sinister meaning, *such a home as he little thinks to find*.

1106. *ἔθ', ᾧ γύναι*: the disguised Orestes addresses Electra with small ceremony or courtesy — *ἔθ', ᾧ γύναι, δήλωσον εἰσελθοῦσ' — οὐκ οἶδα τὴν σὴν κληδόν'*, &c., — thereby well supporting his character of a Φωκεὺς ξένος, who could not be expected to infer from Electra's forlorn appearance and mean dress (v. 191) that she was a daughter of the house. He scarcely notices the vague remark of the Chorus that Electra is *ἀγχίστη τοῖς ἔσω*.

1108. *οὐ δὲ ποθ', κ. τ. λ.*, it cannot be, that (implying a fear that it is so) *bringing sure proofs of the report we have heard?*

1111. *Σπρόφιος*; cf. v. 45, note: the Pædagogus, when in his character of messenger he brings the first news of the occurrence, announces himself as coming from *Phanoteus* (v. 670). Orestes, arriving later with the supposed remains, announces himself as coming from *Strophius*. For it was the part of Clytæmnestra's friend Phanoteus to despatch speedy tidings of the joyful event. But it was the part of Agamemnon's friend Strophius to see that the last honors were rendered to the dead, and to send the ashes for interment in Argive soil. — *ἀγγεῖλαι*, bring tidings of, &c., as if in ignorance that earlier tidings had already been received, — another device to pre-

clude suspicion, by making the message from Strophius appear independent of that from Phanoteus.

1114. κομίζομεν φέροντες, *we convey home*: φέροντες, bringing them to Mycenæ: κομίζοντες, *carrying them with care*. Cf. Eur. *Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1115, 1116. τοῦτ' ἐκεῖν' ἤδη σαφές, *this is that now clear*, i. e. *clearly now these are his* (Orestes's) *remains*; cf. v. 1178. Some editors read τοῦτ' ἐκεῖν' ἤδη σαφές | πρόχειρον, κ. τ. λ. But τοῦτ' ἐκεῖνο, without anything added to soften its abruptness, is a homely colloquialism. — πρόχειρον...δέρκομαι, *my burden* (of woe) *it seems I see at hand*: ἄχθος, the urn carried by one of the attendants. Electra asks that it may be placed in her hands, not with any notion of its being heavy, but with an allusion to the other meaning, *a sorrow*.

1117, 1118. κακῶν is gen. after κλάεις, and not after τι (G. 173; C. 429; H. 577; Cur. 422, Obs.). — τόδ'...στέγον, *know that this urn covers his remains*: στέγον is the participle used in the sense of the infinitive.

1122–1125. κλαύσω: aor. subj. after δπως. — ὁμοῦ ξὺν τῇδε σποδῷ, *together with this dust*. — ἐπαιτείται, *requests*: one MS. gives ἀπαιτείται, *claims*. Whichever reading is taken, the middle voice is an ἀπαξ λεγόμενον. — πρὸς αἵματος φύσιν = οὔσα πρὸς αἵματος κατὰ φύσιν, i. e. *being akin by birth*.

1126. ὦ φιλάτου, κ. τ. λ.: Electra's lament turns upon two topics: first (vv. 1126–1142), that Orestes should have died in a strange land. Better, she says, that he had been destroyed by Clytæmnestra; then he would at least have received funeral rites at his sister's hands. Secondly (vv. 1143 ff.), she mourns the frustration of the hopes in which she reared him.

1127. ψυχῆς...λοιπόν: the sense of v. 1126 is complete in itself: *O relic of the man dearest to me on earth, last relic of my brother's life* .. — ἀπ' ἐλπίδων, *in a manner how contrary to my hopes*, i. e. *not with those hopes wherewith I sent thee forth have I received thee home*: ἀπ' ἐλπίδων can scarcely mean anything but *contrary to my hopes*; cf. ἀπὸ δόξης, ἀπὸ γνώμης, κ. τ. λ. The difficulty is to explain οὐχ ὄντες: it seems best to suppose that οὐχ αἰσπερ has become οὐχ ὄντες by an irregular attraction to ἐλπίδων.

1130. λαμπρόν, *a bright young life*; cf. Thuc. VI. 54, γενομένου δὲ ...ὥρα ἡλικίας λαμπροῦ, *but* (Harmodius) *being at the period of brilliant* .

youth. Cf. v. 685, εὐσέλθε λαμπρός (Orestes at the Pythian games), where the sense is more general, a *brilliant form*.

1131–1133. ὥς ὠφελον, κ. τ. λ., *would that I had died, before having stolen with these hands, I sent, &c.*: κλέψασα is nominative, as referring to subject of ὠφελον. Cf. Eur. Phœn. 488, ἐξήλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός... | ὥστ' αὐτὸς ἀρχειν, *I myself of my own accord withdrew from this land...so that I myself might have the government*. — κάνασώσασθαι φόνου, *and rescued you from murder*: the verb is forcible, meaning properly to *recover* what has actually been lost; e. g. Herod. III. 65 (Cambyes exhorting his Persians to retrieve the empire from the usurper Smerdis, a Mede), μὴ ἀνασώσαμένοισι δὲ τὴν ἀρχὴν, μηδ' ἐπιχειρήσασι ἀνασώζειν, τὰ ἐναντία τούτοις ἀρόμαι ὑμῶν γενέσθαι, *if you do not recover the empire, nor attempt to save it, then I pray that the opposite of these things may come upon you*.

1134. ὅπως...ἔκεισο...ἡμέρα, *that you had lain dead upon that day*; cf. O. T. 1389, ὧ' ἦν τυφλὸς τε καὶ κλύων μηδέν, *that I might have been both blind and deaf*: ib. 1392, ὥς ἐδειξα μήποτε, κ. τ. λ., *that I had never shown, &c.*: Æsch. P. V. 766, τί δῆτ'...ἔρριψ' ἐμαντὴν τῆσδ' ἀπὸ πέτρας ὅπως τῶν πάντων πόνων | ἀπηλλάγην, *why did I not hurl myself from this rock that I might have been freed from all my pains?* It has been usual to render ἵνα, ὅπως, when construed with past tenses of the indic., in *which case*; but that, in these instances also, they were regarded as final conjunctions (*in order that*) is shown by the fact that μή and not οὐ was used with them: e. g. O. T. 1389, just quoted. Cf. G. 216, 3; M. & T. 44, 3; C. 624, d; H. 742.

1138, 1139. κοῦτ'...ἐκόσμησ', *and I, ill-fated one, have not with loving hands bathed thy body and prepared thee for the obsequies*: λουτροῖς; the first thing done when a person died was to put an obol in the mouth to pay the ferryman of the dark river; the next thing, to wash the corpse and lay it out: Lucian περὶ πένθους, c. II.

1140. ἀθλιον βάρος, sc. τὰ ὀστέα: Il. XXIV. 791,

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἰθοπι οἶνον
πᾶσαν, ὅπόσσην ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἑταροὶ τε
... καὶ τὰ γε χρυσείην ἐς λάρνακα θῆκαν ἐλόντες, κ. τ. λ.

“First on the burning mass, as far as spread
The range of fire, they poured the ruddy wine
And quenched the flames; his brethren then and friends
Weeping, the hot tears flowing down their cheeks,

Collected from the pile the whitened bones.
These in a golden casket they enclosed." — DERBY.

Cf. Virg. *Æn.* VI. 226, *Postquam collapsi cineres et flamma quievit, Reliquias vino et bibulam lavere favillam Ossaue lecta cado terit Corynceus æno.*

1143–1148. **τροφῆς** (G. 173, 3; C. 429, e; H. 592; Cur. 427). — **οὔτε... φίλος**, for you were never dearer to your mother than to me (lit. never the dear child of your, &c.). It is curious to compare with this the corresponding passage in *Æschylus, Cho.* 736–744. There it is the **τροφός** who dwells, with the minuteness of a professional nurse, on the trouble which her young charge had given her: here it is the sister who dwells fondly on the **γλυκὺς πόνος** which she had taken for her brother. — **οἱ κατ' οἶκον = οἱ οἰκέται**. — **ἀλλ' ἐγὼ τροφός**, sc. **ἦν**. — **ἐγὼ δέ**, and I, too, was ever known to you by the name of sister: the idea of the passage (1145–8) is that Electra was at the same time both **τροφός** and **ἀδελφή** to Orestes.

1149–1152. **ἐκλείοιτε**, has vanished. — **τέθνηκ' ἐγὼ σοί**: Hermann follows Erfurdt in giving **τέθνηκ' ἐγὼ**: **σὺ φροῦδος αὐτὸς εἰ θανών**. He declares that the dative of the pronoun, however understood, "intolerabili languore fœdat hunc locum." But if only we write **σοί** in place of **σοι**, **τέθνηκ' ἐγὼ σοί** may well mean, *I am dead to you* (in my relation to you): i. e. the chapter of my life in which you bore a part is closed.

1153, 1154. **μαίνεται... ἀμήτωρ**, and the mother who is no mother is wild with joy. — **ἥς**, about whom, with **φήμας προὔπεμπες**; cf. v. 317, **τοῦ κασιγνήτου τί φῆς** (gen. as the object of thought; C. 413, R. VII.): **ἥς** at the same time depends, though less immediately, on **τιμωρός**, making the addition of **αὐτῆς** unnecessary.

1157. **ἔξαφείλετο**, has wrested away, a strong word; cf. *Od.* XXII. 443, **θευόμεναι ξίφεσιν τανυήκεσιν, εἰς δ' κε πασέων | ψυχὰς ἔξαφείλησθε**, strike them with the long swords until you have wrested away the life from all.

1158, 1159. **ᾤδε** refers to the fact that she held the urn in her hands: v. 1129. — **σκιὰν ἀνωφελή**, the idle vestige of a life.

1160, 1161. **μοί** is dat. of disadvantage with **οἶμοι**. — **δέμας**; properly the living body, **σῶμα** being the corpse. Sophocles frequently uses **δέμας** of a corpse: c. g. vv. 57, 756, *Ant.* 205, &c.

1162, 1163. **δανωτάτας** agrees with **κελεύθους**, which refers to the journey of the ashes from Crisa to Mycenæ; cf. vv. 1142, 759.

1165, 1166. τοιγάρ σὸ δέξαι, κ. τ. λ. : cf. *Romeo and Juliet*, Act V. Sc. 3 : —

“I will still stay with thee,
And never from this palace of dim night
Depart again : here, here will I remain
With worms that are thy chambermaids ; O, here
Will I set up my everlasting rest,
And shake the yoke of inauspicious stars
From this world-wearied flesh.”

— τὴν μὴδὲν (sc. οὖσαν) ἐς τὸ μὴδέν, *being nothing into nothingness*, or, as Plumptre aptly paraphrases it, “*ashes to ashes.*”

1168. μετείχον τῶν ἴσων, *I had share for share with thee*: μετέχαιν τῶν ἴσων was the regular phrase for civic equality.

1169. μὴ πολέπεισθαι: this mode of writing the words seems preferable to μάπολείπεισθαι, on the general principle that the vowel η appears never to have suffered crasis except in the case of the article (e. g. ἀλήθεια, τάγῳρα): cf. v. 314, note.

1171. φρόνει = σωφρόνει, *be prudent*; cf. *Trach.* 312, ἐπεὶ νῦν τῶνδε πλείστον ᾤκτισα | βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη, *since I, beholding her, pitied her above the rest, inasmuch as she alone knows how to be prudent.*

1173. πᾶσιν γάρ, κ. τ. λ. : Bergk was the first critic who maintained this verse to be interpolated from Euripides. Dindorf places it in brackets, and Wunder even omits it from the text. I can see no reason to doubt its genuineness. Is it to be rejected because it is a mere platitude? It is a commonplace of the same level as those which the Chorus has been delivering throughout the play (e. g. vv. 990–1, 1015–16). Or is it to be rejected as suspiciously Euripidean? The sentiment can scarcely be regarded as the exclusive property of Euripides. And the words ὥστε μὴ λίαν στένε would form an abrupt and harsh conclusion.

1174. ποῖ λόγων ἀμηχανῶν, *whither, at a loss for words.*

1176–1178. τί δ' ἔσχεσθ' ἄλγος; *what sorrow troubled (lit. held) thee?* — ἡ σόν: Orestes, sustaining his part as a Φωκεὺς ξένος, pretends that the mention of Electra's name by the Chorus had given him the first intimation of her identity. — κλεινόν, here, perhaps, in its strict sense, *much talked of, famed*; cf. *Ant.* 622, κλεινὸν ἔπος (*celeberrima sententia*): *Phil.* 575, ἔσθ' ὁ κλεινὸς σοι Φιλοκλήτης, ξένε, *Philoc-*

tetes, of whom you have heard so much. — τόδ'... ἔχον, *this is that person, and full of ill beside.* Two uses of καὶ μάλα must be distinguished : 1. where the καὶ = *and*, as it certainly does here : cf. vv. 1454-5, παρέστ' ἄρ' ἡμῖν... μαθεῖν ; παρέστι δὴτα, καὶ μάλ' ἄζηλος θέα : 2. where the καὶ = *even*, and καὶ μάλα = *vel maxime* : e. g. Xen. Cyr. VI. I. 36.

1179. οἶμοι ταλαίνης : the adjective agrees, I think, with συμφορᾶς. For the syntax of the noun (G. 173, 3 ; C. 429, e ; H. 592 ; Cur. 427). Others understand οἶμοι σοῦ ταλαίνης (ἔνεκα) τήσδε συμφορᾶς. — ἄρα : Hermann (*præfat. ad O. C.*) maintains that ἄρα is always an "exclamatoria interrogatio." The interrogative force is not, however, recognizable in such passages as this or Ai. 979, ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης, *alas, then, for my cruel fate!* It seems truer, therefore, to say with Ellendt that in expressions of indignation or surprise ἄρα is sometimes merely a stronger ἄρα.

1180-1182. οὐ δὴ ποτ', *yet you do not* = Ger. *doch nicht* (Wunder *ad loc.*) : the interrogation is given by the tone of voice. — σῶμ', *form.* — κῆθέως, *and godlessly.* — οὔτοι ποτ' ἄλλην, κ. τ. λ., *stranger, you pity no one else but me*, i. e. I am precisely the person to whom such expressions of pity are appropriate : as the Schol. says, *ἦτοι τὰ δύσφημα ταῦτα ἂ λέγεις ἐμοὶ καὶ οὐκ ἄλλῳ τινὶ ἀρμόζει.* Electra means, "You are right ; this is all true ; though I do not quite know to what I am indebted for such condolences from a *stranger*." — ἦ μὲ : ἦ μὲ would be wrong here, since there is a true emphasis on the notion of the first person.

1183. τροφῆς, *mode of life*, = διαίτης, βίου ; cf. Ai. 497, νόμιζε κάμει... δουλίαν ἔχειν τροφήν, *consider me also... that I shall endure a life of slavery.*

1184. τί μοι, *why*, μοι being ethical dative. ἐπισκοπεῖν never governs a dative.

1186. ἐν τῷ διεγνώς, κ. τ. λ., *in what that has been said have you discerned, &c.* Electra's question turns upon the τῶν ἐμῶν in the line before : *Your troubles?* How can you have been made aware of *them* by what has passed? Orestes, who is beginning to lead up to the disclosure, replies, *By seeing you afflicted*, — the first hint that their interests are identical.

1187. σέ : but Hermann, Dindorf, and others, σε. Where there is a distinct emphasis, it is always proper to write σέ and not σε. — ἐμπρέπουσαν, *conspicuous.*

1188. ὁρᾷς γε, *you see* (at this moment) *but few of my woes*: if you could witness my treatment when I am in the presence of Clytemnestra and Ægisthus, you could better estimate the full wretchedness of my lot.

1191. τοῖς τοῦ; *with whose* (lit. *with the* (murderers) *of whom*)? — πόθεν, κ. τ. λ., *from what quarter have you hinted this crime?* i. e. whither points this hint of crime? cf. *Trach.* 704, πόθεν γὰρ ἂν ποτ', ἀντὶ τοῦ, θνήσκων ὁ θῆρ | ἐμοὶ παρέσχ' εὖνοιαν; *for whence at all and for what did the dying Centaur show his good-will to me?*

1192. εἶτα, *besides*; cf. *Ar. Ran.* 21, εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὰ τρυφή; *besides, is not this insolence and great conceit?*

1193. ἀνάγκη προτρέπει, *impels you with this necessity*, interferes with your freedom *by* such constraint, viz. δουλεύειν τοῖς φρονέουσι. Schneidewin understands: *Consigns you to this necessity, drives you into it*; comparing *Il.* VI. 336, ἡμῖν ἐν θαλάμῳ...ἔθελον δ' ἄχρ' ἑὶ προτραπέσθαι, *I was sitting in my chamber...but I wished to give way to grief*. But the active προτρέπειν, though used with εἰς, ἐπὶ, or πρὸς and accus., is never found with the simple dative. Soph. often uses it in the sense, not merely of *impelling*, but of *compelling*, e. g. *Ant.* 270, ὅς πάντας ἐς, κ. τ. λ.

1194. οὐδὲν ἕξοις, *she does nothing like a mother*, i. e. she in no wise supports the name.

1195. χερσὶν...λύμῃ; *by open violence, or by privation?* χερσὶν, violent ill usage, such as is hinted at in v. 637, &c.: λύμῃ βίου, such hardships as Electra describes in vv. 190 ff. ὦδε μὲν | ἀεκεῖ σὺν στολῇ, | κεραῖς δ' ἀμφίσταμαι τραπέζαις. Cf. v. 1091, where χειρὶ καὶ πλούτῳ (superiority in force and in material prosperity) answer to χερσὶ καὶ λύμῃ here.

1200. νῦν ἴσθι, *know then*. — ποτέ, *ever*.

1201. τοῖσι σοῖς: Erfurdt, who has been followed by Schneidewin, reads τοῖς ἴσοις with one MS., on the ground that logical sequence requires it. But they overlook the antithesis between ἐπικτελεῖας and ἀλγῶν: *You are the only person who has ever expressed pity for my sorrows*. Yes, *for I am the only person who has ever felt it*. Orestes leads up to the disclosure by intimating more and more clearly the identity of *her* interests with *his*.

1202–1205. οὐ δὴ ποθ', *it cannot be that*. — τὸ τῶνδ' εὖνουν πάρα = αἶδε πάρεσιν εὖνοι. — τόδ' ἄγγος: it was necessary to dispose

somehow of the urn, as it would have been in Electra's way when the moment arrived for an embrace (v. 1226). The occasion is artistically improved into a fresh display of the sister's affection for the memory of her brother. — *νῦν, now*, i. e. in the next place, as the next preliminary: not *igitur*, though the quantity of *νῦν* does not preclude that sense: see v. 616, note.

1207, 1208. *πιθοῦ, obey*: not *πείθου*; see v. 1015, note. — *πρὸς γενείου*; cf. *Æsch. Theb.* 528, —

βλάστημα καλλίπρῳρον, ἀνδρόπαις ἀνὴρ
στείχει δ' ἰουλος ἄρτι διὰ παρηίδων,
ῥας φρούσης, ταρφὺς ἀντέλλουσα θρίξ,

(thus speaks) "half man, half boy,
The fair-faced scion of a mountain mother,
The manly down, luxuriant, bushy, sprouts
Full from his blooming cheek." — BLACKIE.

Cf. *Il.* VIII. 371 (Thetis supplicating Zeus), —

ἧ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χεῖρι γενείου
λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον,

"who hath kissed his knees and touched
His beard caressingly, and prayed that he
Would crown the overthrower of walled towns,
Achilles, with great honor." — BRYANT.

1209, 1210. *οὐ φημ' ἑάσειν, I cannot consent to it*; cf. *Phil.* 817, NE. *ποῖ μεθῶ*; FI. *μέθες ποτέ*. NE. *οὐ φημ' ἑάσειν*. NE. *Whither shall I let thee go?* PH. *Let me go at last*. NE. *I cannot permit it*. — *σέθεν*: for the genitive (G. 173; C. 429, e; H. 592; Cur. 427) cf. *Eur. Or.* 1029, ὦ μέλεος ἥβης σῆς, Ὀρέστα, καὶ πότμου | θανάτου τ' ἁώρου, *O Orestes! wretched because of thy youth, thy fate, and thy untimely death*.

1210. *τῆς σῆς...ταφῆς = τοῦ σε θάπτειν*, not *hoc sepulchro tuo* (the urn), as Brunck interprets. The ashes of Orestes had been sent, *ὅπως πατρώας τύμβον ἐκλάχοι χθονός* (v. 760); and Electra hopes that the performance of *that* office at least may be left to her, since she had not been permitted *λουτροῖς* (*αὐτὸν*) *κοσμεῖν*, v. 1139.

1213, 1214. *οὐ σοι*, not *οὐ σοί*, since the real emphasis is on *προσῆκει*: *it is not right* (for any one) *to speak of Orestes as dead*. For other instances of the non-emphatic *σοι* in an emphatic place, see v. 525, *σοι πρόσχημ' αἶε*: *O. T.* 800, καὶ σοι, γούνα, τάληθές ἐξερώ,

and to thee, lady, I will declare the truth. Where this word stands first in a verse, it is in all cases accented. — οὕτως, κ. τ. λ. : Electra understands οὐ σοι προσήκει as if it had been οὐ σοι προσήκει, — Orestes having used a tone of voice which left the true emphasis purposely ambiguous. Is it for others, rather than for me, she asks, to use this language of lamentation? Will the dead reject the tribute of my grief? — ἀτιμος, not ἀναξία, as the Schol. says: ἀτιμός εἰμι τοῦ τεθν. = ἀτιμάζομαι πρὸς τοῦ τεθν., am I held in such dishonor by the dead? For the syntax of the genitive (G. 176, 2; C. 434, R. XV.; H. 582, a).

1215. τοῦτο δ' οὐχὶ σόν, this is naught of thine; this urn contains nothing in which you have an interest.

1217. πλὴν λόγῳ γ' ἡσκημένον, except by artifice of speech: from this phrase Electra infers merely that the urn is a sham, not that Orestes is not dead; and she therefore asks, where is the tomb?

1220. ὦ παῖ: in her agitation, Electra drops the more formal mode of address, ὦ ξένη, which she had hitherto used. παῖς sometimes = adolescens: e. g. Phil. 1072, ὃδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς, this youth is the commander of our ship. Her early responsibilities, and the grave self-reliance which circumstances had imposed upon her from childhood, had taught Electra to use this elderly tone even where it was not actually appropriate.

1223. σφραγίδα, seal. In the Choephora, the identity of Orestes is established by three tokens: 1. The lock of hair of the same shade as Electra's (v. 166); 2. The footprints tallying with hers (v. 197); 3. The tunic which Electra had embroidered for her brother (v. 224). Euripides, in his Electra (vv. 513–546), subjects these contrivances to a singular critique. In a long dialogue Electra and the πρέσβυς discuss the value of such evidence. Electra points out, 1. That persons not related to each other may have hair of the same color; 2. That a brother's foot is likely to be larger than his sister's; 3. That when Orestes left home, she was too young to work a tunic for him, and that at all events it could scarcely fit him now. Euripides himself invents, as the decisive mark, a scar over the eyebrow (v. 572), left on Orestes by a fall in childhood, when he and Electra were chasing a fawn.

1224. ὦ φίλτατον φῶς: so Phil. 530, ὦ φίλτατον μὲν ἡμαρ, ἥδιοςτος δ' ἀνὴρ, O day most welcome, O man most agreeable! Contrast with this v. 201, ὦ πασῶν κείνα πλέον ἡμέρα ἐλθοῦσ' ἐχθίστα δὴ μοι.

1225. ὦ φθέγμα, *O voice*, i. e. is this a *present and living* Orestes? no more the exiled brother who spoke to me only in φῆμαι (v. 1115), — no more the dead Orestes who seemed to have come back to me, σποδὸς καὶ σκιὰ ἀνωφελὴς (v. 1159). Cf. *Ai.* 14, ὦ φθέγμ' Ἀθάνας, *O voice of Athene*; *O. C.* 863, ὦ φθέγμ' ἀναιδὲς, ἥ σὺ γὰρ ψάσεις ἐμοῦ; *O shameless voice, for will you touch me?* *Phil.* 234, ὦ φίλτατον φώνημα, *O accents most cherished!* — μηκέτ' ἄλλοθεν πύθῃ, *no longer, elsewhere, ask this question*; cf. *O. C.* 1265, καὶ μαρτυρῶ κάκιστος ἦκεν· τὰμὰ μὴ 'ξ ἄλλων πύθῃ, *and I testify that I, the worst of men, have come; seek not to know my state from others.*

1228–1230. μηχαναῖσι μὲν, κ. τ. λ., *in stratagem once dead, and now by that stratagem saved*: σεσωσμένον, landed clear of the dangers which beset his return to Mycenæ—since the fiction of his death (μηχανή) had lulled Clyt. and Æg. into fancied security. But, though σεσωσμένον is thus more than ζῶντα, the poet also avails himself of the familiar antithesis between θανεῖν and σώζεσθαι (*to be kept alive*). The same pregnant use of σώζω is found in v. 59, στὰν λόγῳ θανῶν | ἐργοῖσι σωθῶ (i. e. not merely *save my life*, but *establish my fortunes*). Cf. *Ai.* 690 (where he hints at his coming death), ἐγὼ γὰρ εἰμ' ἐκείσ' ὅποι πορευτέον...καὶ τάχ' ἂν μ' ἴσως | πύθοισθε, κελὶ νῦν δυστυχῶ, σεσωσμένον, *for I go there where I must take my way, and, though I am now unfortunate, you may soon hear that all is well with me* (i. e. that I have found an escape from my troubles, where the irony gains point from the usual contrast between τεθνηκώς and σεσωσμένος). — ἐπὶ συμφοραῖς, *at thy (happy) fortunes.*

1233. γοναὶ σωμαίων, κ. τ. λ., *O offspring of persons* (lit. *forms*) *most dear to me*, or, as Jebb paraphrases it, *O thou dear to me above all the children of men*: *Eur. Ion*, 1261, ὦ ταυρόμορφον ὄμμα...πατρός, *O bull-faced visage of my father*, &c.: *H. F.* 910, ὦ λευκὰ γήρα σώματα, *O forms white with age!* *Ar. Eq.* 421, ὦ δεξιότατον κρέας, *O most clever flesh!* (comic).

1234. ἀπρίως, *you are freshly come*: a few moments since I was the forlorn sister, heart-sick with long waiting for her brother; but one bright instant has cancelled years of trial.

1235. εἶδεθ' οὓς ἐχρήστε, *you have seen those whom you loathed* (to see): Electra had said, v. 171, ἀεὶ μὲν γὰρ ποθεῖ, | ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

1236. σίγ' ἔχουσα, *in silence*; so *Phil.* 258, γελῶσι σίγ' ἔχοντες,

they silently laugh: Eur. *Hec.* 532, σίγα πᾶς ἔστω λεώς, *let all the people remain silent.*

1238. Ἄρτεμιν: cf. v. 626, where Clytæmnestra says scoffingly ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν, i. e. *now by thy favorite goddess.* Cf. *Æsch. Suppl.* 136,

ἐπιδέτω Διὸς κόρα,
ἔχουσα σέμν' ἐνώπι' Ἄρτεμιν·
παντὶ δὲ σθένει διωγμοῖς
ἀσφαλὴς ἀδμήτος ἀδμήτα
ῥύσιος γενέσθω.

"may She,
The unstained child of Zeus, on me look down.
Our Artemis, who guards
The consecrated walls,
And with all strength, tho' hunted down, uncaught,
May she, the virgin, me, a virgin, free." — PLUMPTRE.

1241. περισσὸν ἄχθος, *women, a useless burden of the ground, forever moping in the house.* — ἔνδον ὃν αἰεῖ: cf. *O. C.* 344, where Œdipus, describing the effeminacy of the Egyptian males, says: κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι, *they stay at home like virgins.*

1243. ὅρα... γυναιξίν, *now indeed, at least observe, how even among the women: γὰρ μὲν δὴ*; cf. *Trach.* 484, ἐπεὶ γὰρ μὲν δὴ πάντ' ἐπίστασαι λόγον, *since now, at least, you know the whole story.* — Ἄρης, *the spirit of combat*; cf. *Æsch. Ag.* 76, ὃ τε γὰρ νεαρὸς μυελὸς στέρνων | ἐντὸς ἀνάσσειν | λώπρεσβος, Ἄρης δ' οὐκ ἐνὶ χώρᾳ, *for the marrow of youth bounding within the breast becomes like that of age, and Mars (i. e. martial vigor) no longer holds his place*; or, as Plumptre gives it in his rhymed choruses: —

"Weak our strength, like that of boy;
Youth's life blood, in its bounding joy,
For deeds of might is like to age,
And knows not yet war's heritage."

Cf. also *Æsch. Suppl.* 729, γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἄρης, *a forsaken woman is nothing, Mars is not in us.*

1246–1250. ἀνέφελον... κακόν, *you have referred to our ill that no cloud can obscure, that is in never be done away, nor ever forgotten, such as was ours.* No exact parallel for this use of ἐπιβάλλω can be found; but βάλλω, ῥίπτω, &c., are often used of dropping hasty or chance words: e. g. Eur. *Alc.* 679, ἄγαν γ' ὑβρίζεις καὶ νεαρίας λόγους | ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἄπει, *you are too insolent, and hurling at us hasty words of*

youth you shall not, having cast them thus, depart: Herod. VII. 13, ἀεικέστερα ἀπορρίψαι ἔπεα, *threw out words more unbecoming*: Æsch. *P. V.* 953, τοιδὲ ἐκρίπτων ἔπη, *hurling out such words*. — λησόμενον is middle form with passive sense.

1251, 1252. παρουσία = τὰ παρόντα, *the actual occasion*: Lat. *Cum res ipsa feret*. — φράξη, *prompts*: cf. *All's Well that Ends Well*, Act I. Sc. 2, ...his honor, Clock to itself, knew the true minute when Exception bid him speak.

1253, 1254. ὁ πᾶς χρόνος, *all time, not every time* (πᾶς τις χρόνος). — παρών, with πρόποι, *would be opportune and meet*, referring to παρουσία (opportunities).

1257–1259. σῶζον, *remember*; see v. 993, note. — μακράν: the phrase μακράν λέγειν does not occur elsewhere, but always the more accurate expression μακράν τείνειν or ἐκτείλειν, e. g. Æsch. *Ag.* 899, μακράν γὰρ ἐξέτεινας (see Paley *ad loc.*).

1260–1262. τίς...λόγων; *who then, since you are here, could reasonably, at least as you enjoin, substitute silence for words?* λόγων is genitive of price: cf. Æsch. *P. V.* 987, τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν ...οὐκ ἂν ἀλλάξαιμι ἐγώ, *I would not exchange my misery for the servitude*. Madv. 65, a. It is possible, though less natural, to join σιγὰν λόγων, *silence from words*: cf. Eur. *Med.* 81, ἡσύχαζε καὶ σίγα λόγους, *and be silent about these words*.

1264. τότ' εἶδες, κ. τ. λ.: Orestes feels the reproach unconsciously conveyed in ἀέλπτως. He hastens to assure his sister that his return had been delayed only until Apollo should give the word. This conception of the avenger as awaiting in exile the divine command to act, and then promptly obeying the signal, does not appear so distinctly in the other dramatists. Æschylus represents Orestes as driven into hesitating action by the reiterated menaces of the god. In Euripides, the divine agency is kept altogether in the background. But Sophocles has placed the retribution of which Orestes was the agent not merely under the sanction, but under the direct supervision of Apollo Katharsios.

1266. ἐπόρισεν: ἐπόρσε, the old reading, is against the metre, and probably a gloss on ἐπώτρυναν. Hermann observes that the equivalents given by Hesychius for ἐπούρισεν, viz. ὤρμησεν, ἀπέπεμψεν, look as if he had been thinking of this passage; but ἐπούρισεν too would injure the metre. Dindorf gives ἐπόρισεν, which I adopt.

1269. **δαιμόνιον, κ. τ. λ.,** *I regard this as divine*; cf. Xen. *Mem.* I. 3. 5, *διαίτη δὲ τῇ τε ψυχῇ ἐπαίδευσε καὶ τὸ σῶμα ἢ χρώμενος ἄν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι*, *he trained both body and mind to a manner of life that any one employing, unless there were some divine (hindrance), might live courageously and securely.*

1273, 1274. **ὠ...φανῆναι,** *O thou, who hast deigned, after these dreary years, thus to appear to me in a way most welcome*: ὀδόν is acc. of kindred noun with **φανῆναι** (G. 159; C. 477; H. 547; Cur. 400, a; Madv. 26, 4).

1276. **τί μὴ ποιήσω;** *what am I not to do?* **ποιήσω** is a deliberative subj. (G. 256; C. 647, d; H. 720, c; Cur. 511; Madv. 121).

1278. **μεθέσθαι, i. e. ὥστε μεθέσθαι αὐτῆς,** *epexegetic infin., so that I must lose it*: **μεθίημι τι,** *I allow to go from me*: **μεθιεμαί τινος,** *I take my hand off.*

1279. **ἦ...ὤδῶν,** *verily I should be angry at even seeing this in others.* Orestes means to say that not only he will not rob her of this joy, but he will be enraged if he sees any one else trying to deprive her of it. The condition of the apodosis **θυμολίμην** is in the participle.

1280. **ξυναινείς;** *do you accede to my wish* (that we should part no more)? Not, I think, as Schneidewin interprets, *Do you approve my plan of vengeance?* They have not come to *business* yet: that begins at v. 1288.

1283. **ἔσχον ὀργάν, κ. τ. λ.,** *I wretched kept my passion voiceless, even hearing* (the report of his death) *without a cry.* Plumptre thus elegantly renders it:

"Then I was dumb in passionate distress,
Nor cried I, as I heard."

Various ingenious renderings have been offered for the lacuna before **ἔσχον**; but none of them are very satisfactory. It is not easy to mend Sophocles's rents: the patches are usually unsightly, and in this place, at least, it is better to leave it untouched.

1287. **ἀς...λαθόμην,** *which I never could have forgotten even in miseries, i. e. even if our undertaking should fail, and the future prove less bright than I now hope, it will still be cheered by the memory of to-day* — *ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐσεῖδον.*

1288 – 1383. The second division of the **ἐπεισόδιον τρίτον.** Orestes now recalls Electra to serious consultation. — *Or.* This is no time to dwell upon our wrongs: instruct me how I can best secure our

revenge. And when Pylades and I enter the house, let Clytæmnestra discern no joy in thy face. — *El.* Brother, all things shall be ordered as thou wishest ; all my joy is from thee. As to our mother, fear not : she and I seldom meet smilingly, and now my tears of joy have had no time to dry. Thou knowest that Ægisthus is absent : command what thou wilt, and rely on my obedience. — (*Enter the PÆDAGOGUS.*) *Pædag.* Are you weary of your lives, that you prate thus at the very doors ? It is well that I have stood sentinel, or your plans would have gone before you into the house. And now, Orestes, to work — all is safe ; everything favors you. — *El.* Brother, who is this ? — *Or.* Dost thou not remember in whose charge I was sent to Phocis ? — *El. (to the Pædag.)* O thou who alone hast saved our house, was it thou who didst sentence me to despair, — thou, conscious of the happy truth ? Welcome, father, — a true father to us, — in one day most hated and most loved ! — *Pædag.* It is enough : we will speak hereafter of many things ; now is the hour to act. Clytæmnestra is alone ; — no man is in the house ; but if ye tarry, a harder struggle awaits you. — *Or.* Pylades, we will enter, saluting the shrines of my father's gods. — *El.* Apollo the Destroyer, hear and aid !

1289. *καὶ μήτε μήτηρ* : it is possible that this is an allusion to the treatment of the subject by some other dramatist, who made Electra pronounce at this point a vindictive and lengthy speech. Such a speech has, in fact, been put in her mouth by Euripides ; but not at such a moment as to arrest the progress of the action (*Eur. El.* 907 ff.). Compare the well-known satire in the *Phænissæ* on the *Septem c. Thebas* (751). It is possible that in *Soph. Ant.* 223 a covert criticism of the same kind is intended.

1290, 1291. *κτῆσιν* ; cf. v. 960 : *Æsch. Eum.* 728, 'Ἀργεῖος ἀνὴρ αἰδοῖς, ἐν τε χρήμασιν | οἰκεῖ πατρώοις, *moreover he is an Argive man and enjoys ancestral wealth.* The Æschylean Orestes candidly admits that pecuniary embarrassment was among his motives for an action which he considered questionable : *Cho.* 292, θεοῦ τ' ἔφετμα, καὶ πατρὸς πένθος μέγα, — καὶ πρὸς, πιέζει χρημάτων ἀχνηλία, *both the commands of God and great sorrow for my sire and besides a lack of wealth presses me. ἀντλεῖ, exhausts.* — ἐκχεῖ...διασπέρπει, *now in prodigal expense, now in lavish waste* : ἐκχεῖ seems to denote profuse outlay on particular objects, διασπέρπει μάτην, aimless waste.

1292. χρόνον καιρόν, *the story might debar you from observing measure in its length*: for καιρός, see v. 31, note. In the expression χρόνον καιρός, *temporis modus*, each word has its distinct and precise meaning.

1296-1298. οὕτω δ', sc. ποιεῖ, supplied from σήμαινε, v. 1294. — νῶν refers to Orestes and Pylades. — μάτην = ψευδώς.

1301-1303. ἀλλά, *well then*. — καὶ τοῦμόν ἐσται τῇδ', *my conduct also shall conform to this*; cf. Ar. *Nub.* 356, εἶπερ τινὶ κάλλει, | οὐρανομήκη ῥήξατε κάμοι φωνήν, *if for any other, utter for me also a voice reaching to heaven*; O. T. 165. Cf. v. 309. — κοῦκ ἐμάς = καὶ οὐκ ἐξ ἐμαυτῆς.

1304. κοῦδ' ἂν σε...βραχύ = καὶ οὐδὲ βραχύ σε λυπήσασα ..δεξαίμην ἂν, κ. τ. λ., *and not even, by annoying you a little, would I be willing, &c.*: for οὐδὲ thus separated from the word to which it immediately belongs, cf. *Il.* i. 354, νῦν δ' οὐδέ με τυτθὸν ἔτισεν = οὐδέ τυτθὸν ἔτισέ με.

1305. οὐ γάρ, κ. τ. λ., *I would not, for any gain to myself, says Electra, cause you a moment's annoyance; for that would ill promote our fortunes at this crisis* (lit. *for I could ill serve our present* (favoring) *deity*). One would rather have expected — *for you are dearer to me than myself*. But Electra has now been recalled from transport to action. Orestes is no longer merely the restored brother—he is the divinely accredited agent of that vengeance which has been the purpose of both their lives. Perfect obedience and loyalty are due to him. But they are due under a sanction even more solemn than that of natural affection; he claims them as the καθαρτῆς πρὸς θεῶν ὠρμημένος (v. 70).

1307. τάνθένδε = τὰ ἐκ δόμων: *quæ hic sunt*. Others understand: *the next move*, — *what is to be done next*. It is true that τοῦνθένδε seems invariably to have meant *the sequel*: see O. T. 1267: *Phil.* 895: Eur. *El.* 618, 639, etc. But τάνθένδε means *either*, 1. *the sequel*, like τοῦνθένδε: e. g. Eur. *Suppl.* 560, θάψαι δὸς ἡμῖν — ἡ δὴλα τάνθένδ' — εἰμι καὶ θάψω βίᾳ, *permit us to bury them, or the sequel is plain, I will go and bury them by force*: or, 2. *things here*: e. g. Eur. *Bacch.* 48, ἐς δ' ἄλλην χθόνα, | τάνθένδε θέμενος ἐδ, μεταστήσω πόδα, *but having arranged matters here satisfactorily I will emigrate to another land*.

1308. Αἰγισθος: according to the original plan (v. 41) the Pædagogus was to have collected information in the house on all such matters, and to have communicated it to Orestes and Pylades on their arrival. But the intended interview is anticipated by Electra's com-

munication, as the Pædagogus had been in the house since his entry with Clytæmnestra (vv. 802, 929).

1309. **δεισῆς...ὥς** : verbs of *fearing* are sometimes followed by **ὥς** or **ὅπως**, like verbs of *thinking*: cf. Eur. *Heracl.* 248, *μὴ τρέσῃς ὅπως σέ τις | σὺν παισὶ βωμοῦ τοῦδ' ἀποσπᾷσει βίᾳ*, *have no fear that any one will forcibly remove you and these children from this altar*: Xen. *Cyr.* VI. 2. 30, *μὴ δεισῇτε ὥς οὐχ ἡδέως καθενδῆσεται*, *have no fear that your sleep will not be sweet*. For the future indic. **ὑψεται** after **ὥς** instead of **μή** or **ὅπως μή** (M. & T. 46, N. 6; C. 624, b; H. 743, a; Madv. 124, b, 2).

1310. **κάρα = πρόσωπον** : O. C. 285, *μηδὲ μὲν κάρα | τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης*, *nor beholding my marred countenance, dishonor me*: on the other hand, **ὄμμα** sometimes = **πρόσωπον** : O. T. 999, *τὰ τῶν τεκόντων ὄμμαθ' ἡδιστον βλέπειν*, *most sweet is it to see the faces of parents*.

1311. **ἐντέτρεκε**, *has eaten into me*: cf. v. 240, note on **πρόσκειμαι**. The classical usage of the word was generally in this bad sense.

1313–1315. **ἐγώ**, taken closely with **ἦτις**, is forcible; cf. v. 566, **ὥς ἐγὼ κλύω**, note. — **εἰσείδον** : Electra perhaps said **θανόντα εἰσείδον** 'Ὁρέστην', since she had held in her hands the urn supposed to contain his mortal remains: v. 1129, *νῦν μὲν γὰρ οὐδὲν ὄντα βασιτάζω χερσίν*.

1319, 1320. **ὥς, κ. τ. λ.**, "Command me," says Electra, "to take any part, however perilous, in this enterprise: (no part which you can assign to me can be more arduous than that which I had already resolved to take, if you did not come;) since (**ὥς, quoniam**) if left solitary, I would have secured one of two things (lit. *I would not have failed in both things*) — to save myself nobly, or nobly perish. Cf. v. 1019. — **οὐκ ἂν δυοῖν** : cf. Thuc. I. 33, *μηδὲ δυοῖν φθάσαι ἀμάρτυσιν* — *ἡ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι*, *and that they may not fail to secure one of two things, either to injure us or to establish themselves*: Dem. *Fals. Legat.* p. 388, *δυοῖν χρήσιμον, κ. τ. λ.* : where see Mr. Shilleto's note: — "In an affirmative sentence we must say 'to fail in one of two things'; but in a negative, 'not to fail in both things' obviously implies 'to succeed in one or the other.'"

1322, 1324. **σιγᾶν...χωροῦντος** : these words are usually given to Orestes. The Scholiast however remarks: — *τινὲς τὸν χορόν φασὶ λέγειν ταῦτα*; and it is usually the Chorus who call attention to the approach of a new comer. Besides, the effect of the rebuke

which the Pædagogus administers to Electra and Orestes would be injured by so recent an instance of caution on the part of the latter. — *ὥς...χωροῦντος*, since I hear some one of those within moving as if to depart: *τῶν* is gen. of the whole after *τινός* understood with which the participle agrees. For *ὥς* with *ἐπ' ἐξόδῳ*, cf. *Trach.* 531, *θοροῖ | ταῖς αἰχμαλώτοις παύσιν ὥς ἐπ' ἐξόδῳ*, (the stranger) *speaks with the captive girls as if to depart*. — *εἰσιτ', ὃ ξένοι*: Electra now invites Orestes and Pylades to enter the house, couching the invitation in terms significant to them, but of merely conventional import to any one who may overhear her words in leaving the palace. — *ἄλλως*, especially.

1325. *δόμων ἀπόσταιτο*: the thought expressed here is: "mournful relics such as no relative could refuse to receive, though the welcome be a sad one:" but secondarily, a nemesis which cannot be driven from the doors, and which will prove a dire visitant. The sinister *εἰρωνεία* may be illustrated from Clytæmnestra's welcome of Agamemnon (*Ag.* 881–887): from the speech of Ajax to Tecmessa (*Aj.* 684–692): and from the dialogue between Neoptolemus and Philoctetes (*Phil.* 776–784).

1326. *ὃ πλείστα μῶροι*: the faithful old servant scolds Electra and Orestes as if they were still children, — still subject to their *παιδαγωγός*. Orestes, from long habit, takes the scolding as a matter of course; but Electra, who does not recognize their mentor, is surprised: — *τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον*. — The freedom of speech which Athenian custom permitted to slaves was a point of contrast between Athens and Rome. Euripides, indeed, says (*Phæn.* 392), *δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ*, *this you have said about a slave, that he should not speak his thoughts*. But if Athenian slaves were expected to disguise their sentiments, they were not required to restrain their tongues; cf. Dem. *Phil.* III. p. 111, *καὶ πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ὑμῶν μετὰ πλείονος ἐξουσίας ὃ τι βούλονται λέγοντας ἢ πολίτας ἐν ἐνίαις τῶν ἄλλων πόλεων*, *and any one can see many of the servants among us declaring their wishes with more freedom than the citizens in some of the other states*. Plutarch (*de Garrul.* c. 18), after telling a story to illustrate the reticence of Roman slaves, says: — *οὕτως μὲν Ῥωμαϊκὸς οἰκέτης· ὃ δὲ Ἀττικὸς ἐρεῖ τῷ δεσπότῃ σκάπτων ἐφ' οἷς γεγόρασιν αἱ διαλύσεις*, *thus is it with the Roman servant, but the Attic will go on digging while he tells his master the articles of the last treaty*.

1327, 1328. *πότερα...ἤ, have you no regard for your life, or, &c. — νοῦς, prudence*: the idea is, have you *discarded* prudence: — or am I to conclude that you never had any?

1329. *οὐ παρ' αὐτοῖς, standing, not on the brink of dangers, but in the midst and worst of them: παρὰ κακοῖς, — close alongside of, — on the verge of, — about to enter upon.* The sense of *παρά* with the *accus.* in similar phrases is not precisely the same. With the *accus.*, it means *during*, and denotes that the crisis has actually set in.

1331 – 1333. *σταθμοῖσι* is local dative. — *τὰ δρώμενα, your plans*, all that you have in hand (cf. v. 85). Your plans, he says, would have been overheard and reported in the house long before you made your appearance; you would have found the enemy forewarned and forearmed.

1334. *νῦν δ'...ἐγώ, but as it is, I have provided for this* (lit. *I have put caution before this*): *τῶνδε* is governed by the force of the preposition in composition. This use of *νῦν* in contrasting the actual case with a supposed case is very frequent in Soph.: e. g. *O. T.* 985, *νῦν δ', ἐπεὶ | ζῆ, πᾶς ἀνάγκη, but as it is, since she is living, there is every necessity, &c.*: ib. 1512, *νῦν δὲ τοῦτ' εὖχεσθέ μοι, but as it is, do you utter this prayer for me*: *O. C.* 273, *νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἔν' ἰκόμην, but as it is, I have come where I am in utter ignorance.*

1339, 1340. *πῶς...μοι; in what state then will I find matters if I go in?* (lit. *how then do matters from thence stand for me going in?*) — *ὑπάρχει...τινα, for no one happens to know you.*

1344. *τελουμένων, when the end comes* (lit. *when* (our plans) *are being executed*); cf. Eur. *Andr.* 998, *τελουμένων δὲ Δελφίς εἴσεται πέτρα, but when it is done, the Delphic rock shall know.* For the participle in the genit. absolute, without a subject, cf. *Il.* XV. 190, *ἦτοι ἐγὼν ἔλαχον πολὺν ἄλα ναίμεν αἰεὶ | παλλομένων, when lots were cast, it became indeed my lot ever to occupy the hoary sea*: Thuc. I. 116, *Περικλῆς ᾤχετο...ἐσαγγελλέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν, Pericles started...when it was reported that Phœnician ships were sailing against them.* Cf. the Latin *audito, cognito, edicto, petito.*

1345. *καὶ τὰ μὴ καλῶς, even those things that are not well*, — even the joy of Clytæmnestra, unnatural and wicked in itself, is favorable to your enterprise. By this hint alone the Pædagogus answers the question, *χαίρουσιν οὖν τοῦτοιςιν*, while at the same time he reassures Orestes. — For *καλῶς* *ἔχει* used in two different senses cf. vv. 790, 1.

1347. οὐδέ γ', κ. τ. λ., *no, I cannot form an idea* (lit. *I cannot even bring* (a conjecture) *into my mind*). Not only, οὐ ξυνίημι, *it does not strike me*, but I have not even a glimmering consciousness of having seen the face before. With εἰς θυμὸν φέρειν, cf. the English, "it is borne in upon me." The phrase εἰς θυμὸν βάλλειν (*O. T.* 975), *to lay up in one's mind*, resembles εἰς θυμὸν φέρειν only in form.

1349. πολὺ : τίνι would have implied merely that Electra did not remember the *individual*; πολὺ implies that, for the moment, she does not even comprehend what *occasion* is referred to. And accordingly, Orestes proceeds to speak of it more explicitly : — οὐ τὸ Φωκίων πέδον, κ. τ. λ. Electra's thoughts are still so bewildered by the shock of sudden joy, that she has no consciousness for anything but the present. She is puzzled and confused by a sudden allusion to an incident in the past ; although that incident is one of which she had been accustomed to speak repeatedly (e. g. νν. 297, 601, 1133–5, etc.). — τὸ Φωκίων : as a rule, the *attributive* genitive has the article, when the substantive of which it is the attributive has the article : e. g. τὸ τῆς ἀρετῆς κάλλος (but ἀρετῆς κάλλος). When, however, the attributive genitive is a proper name, the article may be omitted : e. g. Herod. II. 106, Ὁ Αἰγύπτου βασιλεύς. And θεοί, βροτοί, etc., are privileged in the same way : e. g. Αἰ. 118, ἡ θεῶν ἰσχὺς, *ib.* v. 664, ἡ βροτῶν παροιμία. And on the other hand, in poetry the article is sometimes found with the attributive genitive only : e. g. *O. T.* 1529, πρὶν ἂν | τέρμα τοῦ βίου περάσῃ, *before he shall pass the boundary of life*. — πέδον : the accus., without εἰς or πρὸς, after verbs of *motion to*, is poetical : *O. C.* 643, δόμους στείχειν ἐμούς : *Eur. Med.* 5, πύργους γῆς ἐπλευσ' Ἰωλκίας : *Alc.* 457, δυναίμαν δέ σε πέμψαι φάος : v. 893, ἦλθον...τάφον. Cf. *G.* 162 ; *C.* 472, g ; *H.* 551 ; *Cur.* 406 ; *Madv.* 28, a, 2.

1352. προσήυρον, *I found a true ally* (lit. *I found a loyal acquisition*) : πρὸς in προσήυρον representing the notion of *gain*. The word is rare in good Greek, *προσεξευρίσκω* or *προσεξευρίσκειν* being preferred.

1353. μή μ' ἔλεγχε, *do not question me* : this is not, of course, an expression of impatience, but merely a way of saying : rest satisfied that such is the fact.

1356. καὶ μ' : the Pædagogus saved Orestes from murder, and Electra from the calamity of losing her brother.

1357. ἔχων : ἐμοί has been conjectured ; but the hands were so

commonly apostrophized in Greek poetry, that ὦ φίλταται χεῖρες would sound as familiar to Greek ears as ὦ φίλτατον κάρα, and so the transition to addressing the person *directly* would not appear harsh. Cf. *Phil.* 1004, ὦ χεῖρες, οἶα πάσχει, *O hands, how you suffer!* *Trach.* 1090, ὦ φίλοι βραχίονες, *O my dear arms!*

1358. ποδῶν ὑπηρετήμα, *O thou whose feet did most pleasant service.*

1359. ἔληθες = ἐλάνθανες; cf. ν. 222, οὐ λάθει (Dor. for λήθει) μὲν ὀργά: *O. T.* 1323, λήθεις: *Phil.* 207, λάθει: *Ant.* 532, λήθουσα. *Æsch.* (*Ag.* 39) has the Homeric λήθουμαι = λανθάνουμαι. — οὐδ' ἔφαινες, sc. τὴν ἀλήθειαν τῶν πραχθέντων. It is not true that φαίνω is ever used for φαίνομαι. There are three places where it has been usual so to take it: (1) *Æsch. Ag.* 101, τότε δ' ἐκ θυσιῶν ἀγανά φαίνουσι | ἐλπὶς ἀμύνει φροντίδ' ἀπληστον, *but again, by reason of the sacrifices, hope shedding a mild light averts insatiate care*, where φαίνουσα = *giving light*, — a metaphor suggested by ν. 92, οὐρανομήκης | λαμπὰς ἀνίσχει, *flame rises high as heaven*: (2) *Eur. El.* 1233, ἀλλ' οἶδε δόμων ὑπὲρ ἀκροάτων | φαίνουσι τῶες δαίμονες, *but yonder above the topmost dwellings some deities shed a radiance* (said of the bright appearing of the Dioscuri): (3) *Theocr.* II. 11, ἀλλὰ, Σελάνα, | φαῖνε καλόν, *but, Selene, give a fair light.*

1360. ἔργ' ἔχων, *possessed of facts*, as we say, i. e. knowing them; cf. *Ant.* 9, ἔχεις τι κελσθήκουσας, *do you know and have you heard anything.*

1361. πατέρα: the rhythm is peculiar; but the emphasis and pause on πάτερ help it out. A tribrach in the 3d place is rare, and when it is used, the verse should have *both* cæsuras: e. g. *Eur. Tro.* 497, πῆλ' ὧν λακίσμι' ἄτ' ἄδ' ὅκ' ἔμ' ὀλβ' ἰοῖς ἔχειν.

1362, 1363. ἴσθι...κάφ' ἡλ' ἴσθι, *but know that you especially of men I loathed and loved, &c.*: Electra might well have hated him (ἡχθηρα), not because he had the misfortune of being κακάγγελος, but because (when acting his part to Clytæmnestra) he had spoken of his tidings as *happy* news (ν. 666, σοὶ φέρων ἥκω λόγους|ἡδέεις); and had shown vexation when Clytæmnestra did not at once rejoice (ν. 772, μάτην ἄρ' ἡμεῖς, ὥς εἴκεν, ἡκομεν).

1364. τοὺς ἐν μέσῳ λόγους, *the history of the past* (lit. *the intermediate topics*), i. e. topics referring to the interval since we last met; cf. *O. C.* 583, τὰ λίσσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ | ἢ λήστω ἰσχύς ἢ δι' οὐδενὸς ποιεῖ, *you crave the last needs of mortality* (i. e. burial rites); *but for its present needs you have no memory, or else no care*: where τὰ ἐν

μέσῳ = the things of the interval between this present time and your death.

1365. ἴσαι, just as many; cf. *Ant.* 142, ἐπτά λοχαγοὶ γὰρ ἐφ' ἐπτά πύλαις | ταχθέντες ἴσοι πρὸς ἴσους, for seven captains arrayed against seven gates, equals against equals: *Eur. I. A.* 262, but more usually with ἀριθμὸν or ἀριθμῷ added, e. g. *Eur. Suppl.* 661, ἴσους ἀριθμῶν.

1367. σφῶν = νῶν in v. 1297, Orestes and Pylades. — ἐννέπω γε, I warn you at least, i. e. whether you choose to take my advice or not. Hermann, followed by Wunder and Schneidewin, reads ἐννέπω ἰγώ, "quia γε neque si ad ἐννέπω neque si ad σφῶν referatur tolerabilem sensum præbet." Cf. *Phil.* 1293 (Neoptolemus has restored the bow to Philoctetes, and Odysseus is entering his protest in the name of the Greeks at Troy), ἐγὼ δ' ἀπανδῶ γ', ὡς θεοὶ ξυρίστορες, and I (as I can do nothing else) protest against it, as the gods are my witnesses. — τοῖν παρεστῶτοι, who stand here.

1370. τοῖτοισ refers to ἀνδρῶν in v. 1369, the servants of the establishment, who, according to the Pædagogus, are now busied out of doors: ἄλλοι τούτων σοφώτεροι means the body-guard of Ægisthus, who, as an unpopular usurper, would not venture far from home without such an escort.

1371. ἄλλοισι, with πλείοσιν, = more than these besides.

1372, 1373. λόγων, gen. of quality or characteristic (*C.* 440) with εἰη τοῦργον, and expresses the thought: this work admits of no more words (lit. this work—if you do your duty—would be a matter of no more protracted words at all). *Madv.* (54, b) calls it a descriptive gen. οὐδέν is acc. of specification. Cf. v. 1491: *Plat. Apol.* p. 28 A, ὡς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μελέτρου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας, that I am not unjust towards the indictment of Meletus seems to me to involve no protracted defence: *Eur. Andr.* 551, οὐ γὰρ, ... | σχολῆς τὸδ' ἔργον, for this is not a matter of leisure.

1374. χωρεῖν depends on ἔργον ἐστὶ (*opus est*), supplied from τοῦργον. — πατρῶα: cf. v. 411, ὧ θεοὶ πατρῶοι, συγγένεσθέ γ' ἄλλα νῦν. — ἔδη, statues: it is clear that the proper meaning of ἔδος was, an image of a god placed in a small shrine. Thus *Dionys Halicarn.* (I. 47) uses ἔδη to translate the Roman penates: τοὺς δὲ ἄλλους παῖδας Αἰνείας παραλαβὼν καὶ τὸν πατέρα καὶ τὰ ἔδη, but Æneas seizing the rest of the sons, and the father, and the penates. Compare *Ilum in Italiam portans victosque penates*.

1375. **πρόπυλα** : the Homeric **πρόθυρον**, *vestibulum*, in which images of the gods were placed, e. g. that of Cybele, Hermes, Artemis, and of Apollo **προστατήριος**, v. 637. To this custom refers Æsch. *Ag.* 502, **σεμνοί τε θᾶκοι δαίμονες Ἷ ἀντήλιοι**, and *holy judgment seats and deities that face the sun*.

1378. **ἀφ' ὧν ἔχοιμι**, with *what offerings I had*. — **προϋστην** takes the accusative **σε** since **προϋστην** = **ικνούμην**; cf. v. 911, note on **πρὸς θεούς**.

1379. **Δύκαε**; cf. v. 7, note; v. 655. — **ἐξ ὧν ἔχω**, with *such vows as I can make*. — Brunck: *cum verbis, quæ sola habeo*; but **ἐξ ὧν ἔχω** seems rather to mean that she mentally promises to Apollo such offerings as she can make.

1383. **τάπτιμα τῆς δυσσεβείας**, *the penalties of impiety*.

1384–1397. This is the **στάσιμον τρίτον**; cf. v. 473, note. *Chor.* The Erinyes, the patient sleuth-hounds on the track of guilt, have all but come up with their prey. Already the avenger has passed under the roof that shelters the murderess; and Hermes son of Maia leads him, shrouding the deed in darkness to the end.

1384. **προνέμεται**, *moves forward*; the word is well chosen to express a gradual and regular advance towards an appointed end: **προνέμεσθαι** is lit. *to graze onwards*, i. e. to move forward as cattle do in grazing. The middle is not found elsewhere.

1385. **δυσέριστον** = **δύσμαχον**; it cannot mean *the blood of unholy strife*, though Liddell and Scott thus render it; for that is precisely what the Chorus did not think it: nor could the verbal **δυσέριστον** = **δύσερις**. — **αἶμα φουσῶν**: cf. Eur. *I. T.* 288, ἡ δ' ἐκ χιτῶνων πῦρ πνέουσα καὶ φόνον | πτεροῖς ἐρέσσει, but *she (the Fury) breathing from her garments fire and murder rous with her wings*.

1386. **δωμάτων ὑπόστέγοι**, *beneath the roofs of the palace*; the genitive depends on **στέγη** in **ὑπόστέγος**.

1387. **κύνες**: Æsch. *Cho.* 1043, **σαφῶς γὰρ αἶδε μητρὸς ἔγκοτοι κύνες**, for *these are evidently the vengeful hounds of my mother*.

1390. **τοῦμὸν...δνειρον**: the sanguine presentiment expressed at vv. 473 ff.: **εἰ μὴ ἔγωγὰ παράφρων μάντις ἔφην**, ...**εἰσιν ἂ πρόμαντις Δίκα**, κ. τ. λ.: cf. v. 495. — **φρενῶν**: the attributive genitive goes closely with **δνειρον**, forming one compound notion, and **τοῦμὸν φρενῶν δνειρον** may be translated, *my presentiment*: cf. *Od.* XIV. 197, **ἐμὰ κήδεα θυμοῦ**, *my mental cares*: Soph. *Ant.* 793, **νέικος ἀνδρῶν ξύναμιον**, *strife*

of kindred. — αἰρωτόμενον, in suspense: Thuc. II. 8, ἡ τε ἄλλη Ἑλλὰς μετέωρος ἦν ξυνισσῶν τῶν πρώτων πόλεων, and the rest of Greece was in suspense on account of the conflict of the leading states.

1392. ἐνέρων δολιόπους ἀρωγός: Plumptre renders it: "the subtle-paced avenger of the dead": δολιόπους; as the oracle had enjoined: cf. v. 37.

1393. ἀρχαίοπλouta: the epithet reminds us that Orestes has not only to avenge blood, but to eject the usurper.

1394. νεακόνητον, bearing in his hands keen death. Comp. Tennyson's *Dream of Fair Women*: *The bright death quiver'd at the victim's throat*: νεακόνητον, Doric for νεηκόνητον, newly whetted (ἀκονάω, to whet). Cf. *Δι.* 820, σιδηροβρώτι θηγάτη νεηκονής, newly whetted on the steel-consuming whetstone. Two possible objections to the word require notice: 1. As regards metre (although the rejectors of νεακόνητον have not, as far as I know, raised this difficulty). In the strophe, v. 1385, the 2d syllable of μετᾶδρομοι might be long, but to all appearance is actually short, μετᾶδρόμοι | κᾶκῶν||πᾶνούργη|μᾶτῶν | forming a dochmiac dimeter (see *Metres*, v. 1240). Now the 2d syllable of νεακόνητον can only be long. We have therefore to suppose an iambic tripodia, νεᾱκ|ᾔνητ|ᾔν αἰμ||, substituted for the first dochmiac metre. It does not seem improbable, however, that, where a syllable in the strophe, though actually short, was potentially long (or *vice versa*), the antistrophe had the benefit of the doubt. Compare, for instance, vv. 1246 and 1266. In v. 1246 ἀνέφ'ᾔλῶν might, by epic prosody, be ἀνέφ'ἔλῶν; and on the strength of this possibility we have in v. 1266 τᾱς πᾶρος ἔτ|. 2. It may be objected that νεακόνητον αἶμα is an impossible expression. But it should be remembered, in the first place, that Greek lyric poetry tolerated extreme boldness and even confusion of metaphor. In the next place, the tragic sense of αἶμα was complex: e. g. *Æsch. Cho.* 918, ἐπεὶ δὲ πολλῶν αἱμάτων ἐπήκρισε | τλήμων Ὀρέστης, but since the unfortunate Orestes has reached the furthest point in many deeds of blood: *Eur. Phœn.* 1503, τρισσὰ φέρουσα τὰδ' αἱματα σύγγονα, bearing these three kindred corpses. The strict meaning of νεακόνητον αἶμα is, a deed of blood for which the courage has been freshly whetted; cf. τεθηγμένος. The remark of the old grammarians that Sophocles used αἶμα for a sword was absurd enough to have discredited νεακόνητον. Dind. and Herm. read νεοκόνητον, lately slain, and comp. *Eur. El.* 1172, νεοφόνους ἐν αἱμασιν. To

νεκάνητον there are two objections: 1. *The form.* Verbal adjectives in *-τος* are formed from the tense root of the 1 aor. pass. by adding *-τος* and dropping the augment: e. g. *ἐτιμήθημι*, *τιμη-τός*, *ἡρέθημι*, *αιρε-τός*. If *καίνω* had a 1 aor. pass. it would be *ἐκάνθημι*, and the adj. would be *νεκάντος*: cf. *νεόρραντος* (*βαίνω*). 2. *The sense.* How can Orestes be said to have *newly shed blood* on his hands, while he is still advancing to the deed (*παράγεται*)? The case is not mended by reading (*ᾧστε*) *ἔχειν*: since, clearly, the verse ought to describe some *actual* circumstance of the avenger's advent. In this short ode all is preparation and suspense. An expression that asked us to conceive the crisis as past would be misplaced. No artist, in painting the calm before a storm, would introduce wet grass or riven trees.

1396. *Ἑρμῆς*: Electra had already invoked him to take his part in the vengeance: cf. v. 111. As *Πομπαῖος* he ushers in Orestes, — even as, afterwards, he conducted him from Delphi to Athens, *Eum.* 90,

Ἑρμῇ, φύλασσε, κάρτα δ' ὦν ἐπώνυμος
Πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν
ικέτην.

“O Hermes, guard him; true to that thy name
Be thou his Guide, true shepherd of this man,
Who comes to me as suppliant.” — PLUMPTRE.

— *δόλον σκότῃ κρύψας*, *darkly hiding his cunning*; for *Hermes* was the god of stratagems: *Od.* XIX. 394,

Αὐτόλυκον
δὲ ἀνθρώπους ἐκέκαστο
κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν
Ἑρμείας,

“Autolycus
who excelled

All men in craft and oaths; such was the gift
Conferred on him by Hermes.” — BRYANT.

Cf. *Phil.* 133, *Ἑρμῆς θ' ὁ πέμπων Δόλιος ἡγήσαιο νῦν*, and *may the messenger Mercury, the God of wiles, be our guide.*

1398–1510. This is the *ἔξοδος*, = *μέρος δλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέρος*, *Arist. Poet.* 12. 25. (*Enter ELECTRA as ἐξάγγελος from the house*, vv. 1398–1441.) *El.* The deed is being done; let us wait and listen. *Chor.* What are they about? *El.* She is busied with the urn, and *they* stand close beside her. (*CLYTÆMNESTRA's shrieks are heard from within. Enter ORESTES with a reeking sword*, v.

1422.) *El.* Has she died? *Or.* Your mother will never vex you more... *Chor.* Hush, Ægisthus comes. *El.* (to ORESTES and PYLADES). Back into the house! *Chor.* Screen yourselves in the vestibule. *Or.* Fear not; we shall succeed. *El.* Leave the reception of Ægisthus to me. (ORESTES and PYLADES quit the stage by the middle door of the palace. Enter ÆGISTHUS, v. 1442.)

1399. *πρόσμενε*: the juxtaposition of *ᾧ γυναῖκες...πρόσμενε* is authorized by a common Greek idiom: e. g. *Ar. Pax*, 383, *εἰπέ μοι, τί πάσχει ὧνδες*; tell me, what do you men suffer? *Dem. Phil.* I. p. 43, *ἡ βούλεσθε, εἰπέ μοι, περιμύντες αὐτῶν πυνθάνεσθαι*; or do you wish, tell me, going about to inquire of these?

1400. *ἡ μὲν, she*, i. e. Clytæmnestra: Electra never speaks of her mother, except in such expressions as *ξὺν τῇ ταλαίῃ μητρὶ — μήτηρ ἀμήτωρ*, &c.

1401. *κοσμεῖ, dresses* — the urn, by wrapping it in the coverings which were removed only just before interment: see *Il.* XXIII. 252,

*ἑτάροιο ἐνός ὅστέα λευκά
ἄλλεγον ἐς χρυσὴν φιάλην καὶ διπλακά δημόν,
ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν,*

“Gathered the white bones of their gentle friend,
And laid them in a golden vase, wrapped round
With caul a double fold. Within the tents
They placed them softly, wrapped in delicate lawn.” — BRYANT.

The *fat* (*δημόν*) answered the purpose of the unguents used in later times. *Ib.* XXIIV. 793,

*ὅστέα λευκά λέγοντο . . .
καὶ τὰ γε χρυσεῖν ἐς λάρνακα θῆκαν ἑλόντες,
πορφύρεοις πέπλοις καλύψαντες μαλακοῖσι.
αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν,*

“searched
For the white bones,
they gathered them
And placed them in a golden urn. O'er this
They drew a covering of soft purple robes,
And laid it in a hollow grave.” — BRYANT.

1404. *αἰαί, κ. τ. λ.*: in the *Choëphoræ* Ægisthus is the first to meet his doom. The Chorus tell him that he will find the messengers from Phocis in the house. He leaves the stage, and presently his dying shriek is heard (v. 854). The interior of the palace is then disclosed. Orestes, rushing to the *γυναῖκῶν*, meets Clytæmnestra

leaving it; she sees the corpse of Ægisthus, and recognizes Orestes. A dialogue follows, till, with the words *ἐκαὲς δὲ οὐ χρὴ, καὶ τὸ μὴ χρεὼν πάθε*, *you slew one whom you ought not, and so suffer what you ought not* (to suffer), Orestes despatches her. Thus the fate of Clytæmnestra is prominent in Æschylus, — the fate of Ægisthus in Sophocles. In the *Electra* of Euripides, the death of Ægisthus (killed by Orestes at a distance from the scene of the play) is reported by a messenger (vv. 774–858). Clytæmnestra is slain in the herdsman's cottage by Electra and Orestes. The Chorus remain on the stage, and hear her dying shrieks (vv. 1165–67).

1406. *βοᾷ τις*: for this sinister meaning of *τις*, cf. *Ai.* 1138, MEN. *τοῦτ' εἰς ἀνίαν τοῦπος ἐρχεται τινί*, *this word is likely to be mischief to some one* (i. e. σοί); *Ant.* 751, AI. *ἦδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά*, *she then will die, and, dying, will destroy some one*, i. e. ἐμέ.

1407. *δύστανος*: the word expresses, not sympathy with Clytæmnestra, but merely agitation; cf. v. 902 (Chrysothemis describing her joy at finding a trace of Orestes), *κεῦθός τ' ἀλαιν' ὥς εἶδον, ἐμπαλεῖ τί μοι* | *ψυχῇ σύνθηες ὄμμα*.

1409. *Αἰγισθε*: the Æschylean Clytæmnestra calls on the name of Ægisthus with like passion, — at the sight of his corpse: *ἄμοι, τέθνηκας, φίλτατ' Αἰγισθοῦ βία*. Both dramatists have contrived that her guilty love should declare itself in the hour of her punishment.

1410. *μάλ' αἶ*, *again, and loudly*: in *μάλ' αἶ* — *μάλ' — αἶθις* — *μάλ' αἶθις* merely renders the *αἶ* more emphatic: e. g. *ἄμοι, μάλ' αἶθις*, *again I say it*. — *ὦ τέκνον, κ. τ. λ.*: cf. Eur. *El.* 1165, *ὦ τέκνα, πρὸς θεῶν μὴ κτάνητε μητέρα*, *O children, by the gods, do not slay your mother*.

1411. *ἐκ σέθεν*: for *ἐκ*, cf. v. 264, note.

1413. *ὦ πόλις, κ. τ. λ.*, *ill-fated realm and race, now is it the doom of the hour that ye fade, still fade*, i. e. the slow blight which for generations has wasted the dynasty of Mycenæ must this day destroy two more scions of the Pelopid house, — Clytæmnestra and Ægisthus. Schneidewin understands *τάλαινα γενεά* as that branch of the family which Ægisthus represented, viz. the Thyestidæ (as opposed to the Atreidæ); but *γενεά* seems to mean rather the Pelopid house collectively. The Chorus, although sympathizing with the triumph of Orestes, deplore that destiny — that curse inherent in the family — which has entailed murder after murder. Cf. vv. 509 ff., where the Chorus say, *εὔτε γὰρ ὁ ποντισθεῖς* | *Μυρτίλος ἐκομάρη* — *οὐ τί πω* |

ἔλιπεν ἐκ τοῦδ' οἴκου | πολύπονος αἰκία. Cf. v. 10, πολύφθορόν τε δῶμα Πελοπιδῶν τόδε — πόλις, the Argive realm, of which Mycenæ was the capital, and of which the fortunes were bound up with those of the Pelopidæ.

1416. Αἰγίσθφ γ' : the MSS. have θ' instead of γ', making the idea of the sentence when written out : would that you might receive a blow and at the same time *Ægisthus*. Better, as Woolsey suggests, retain the γ' and sc. ὦμοι εἴη, and translate thus : *would that Ægisthus had "woe is me" together with you!*

1419. τελοῦσι, *are at work* : τελοῦσι no doubt involves the idea of τελοῦνται, inasmuch as the curses are working themselves out ; but τελοῦσι, as used here, cannot be compared with the phrases εὖ τελεί, ὅπη τελεί, &c. (*Æsch. Pers.* 227, *Theb.* 656, *Cho.* 1010), where τελεί is impersonal as well as intransitive. — ἀραί : cf. v. 111, note. — ζῶσιν : cf. v. 244, note : v. 840, note.

1420. παλίσρυντον : Herm. and Brunn, πολίσρυντον. Bothe first restored παλίσρυντον, *retributively shed*. For this force of πάλιν in composition, cf. *Od.* I. 379, Αἰ κέ ποθι Ζεὺς δῶσι παλιν τιτα ἔργα γενέσθαι, *if Jove shall ever grant that deeds shall meet with retribution*. But in *Eur. El.* 1155, παλίσρυντος δίκαι is merely *recoiling justice*. — ὑπεξαίροῦσι, *drain* ; cf. *Eur. Hipp.* 633, δλβον δωμάτων ὑπεξελῶν, *draining the wealth of the house*.

1423. θυηλῆς, *the sacrifice of Ares*, since Ares delights in bloodshed ; cf. *Æsch. Ag.* 819, Ἀτης θυηλαὶ ζῶσι, *the sacrifices of Ate are alive* (Herm. for the vulg. θνέλλαι) : *Henry IV.* Part. I. Act. IV. Sc. 1,

Let them come ;
They come like sacrifices in their trim,
And to the fire-eyed maid of smoky war
All hot and bleeding will we offer them :
The mailed Mars shall on his altar sit
Up to the ears in blood.

For the genitive of fulness, cf. *Madv.* 57 a. So βρύνειν, ἀνθεῖν, βρῖθεσθαι, στείνεσθαι. — οὐδ' ἔχω λέγειν, *and I cannot describe it*, i. e. utterance fails me. The words in their natural and obvious meaning seem sufficiently appropriate to the Chorus, as expressing the terror and dismay of a mere spectator. Erfurdt proposed ψέγειν. Hermann (quoting *Il.* IV. 539) gives a singular interpretation of ψέγειν : "I cannot complain (of the extent to which their χεῖρ is φωνία)" : i. e.

“they have dyed their swords in a satisfactory manner”:—“ut verba illa ad cruorem, quo isti sunt affatim conspersi, referantur.”

1424. κυρεῖτε; so Elmsley, for κυρεῖ δέ: the plural seems most in unison with v. 1398, ἄνδρες: 1400, τί νῦν πράσσουσιν; 1422, πάρεισιν οἷδε: 1430, ὦ παῖδες (Orestes and Pylades): 1433, βᾶτε: 1435, τελοῦμεν. If κυρεῖ δέ were read, it would mean literally, Orestes, now (δέ) how goes it? For this δέ, serving merely to give animation to a question, cf. Xen. Cyr. V. I. 4, εἰπέ μοι, ἔφη, κύνας δὲ τρέφεις, tell me, said he, are you now rearing dogs?

1424, 1425. τάν...καλῶς, all within the house is well: τάν = τὰ ἐν. — ἔθεσπισεν, prophesied: the calm confidence with which the Sophoclean Orestes reposes on the oracle which authorized his deed is in striking contrast with the remorse which seizes the Orestes of the *Choëphoræ* after the slaughter of his mother (*Cho.* 1010 seq.).

1427. ὥς: for the future indicative with ὥς instead of μή after a verb of fearing (M. & T. 46, N. 6; C. 624, b; H. 743, a; Madv. 124, b, 2). — μητρῶν λῆμα, your proud mother: the good meaning of λῆμα is unknown to Sophocles, who uses the word only in three places.

1428. After ἀτιμάσαι ποτέ some words have fallen out, viz.: a dochmiac metre, — — — — | — — (= αἰαῖ ἰῶ | στῆγαῖ, v. 1404), and an iambic trimeter, spoken by Electra; also an iambic trimeter spoken by Orestes. Their general tenor and connection may have been somewhat as follows:—

HA. τέλειον, ὦ πάτερ,

πρῶτον τόδ' ἦδη σὼν πάλαισιν' ἐρινύων.

OP. καὶ δευτέρον γ' εἴκα νικήσειν τάχα.

1429. ἐκ προδήλου, *ex manifesto*: after ἐκ προδήλου an iambic trimeter (= v. 1409) has fallen out, perhaps to this effect: OP. τί φής; ἐδέρχθης ποῦ τὸν ἐχθιστον βροτῶν;

1430. ὦ παῖδες, κ. τ. λ., O youths, will you not go back? Cf. v. 1220, note.

1431. ἐφ' ἡμῖν, in our power: Hermann remarks that since Clytæmnestra, in v. 1411, has the words οἰκτερε τὴν τεκούσαν, Orestes should here have the words τὸν ἀνδρ' ἐφ' ἡμῖν οὗτος. But this distribution, Hermann adds, is not necessary; and, in disregard of strict symmetry, he decides on giving the words ἐφ' ἡμῖν οὗτος to Electra.

1433. βᾶτε κατ' ἀντιθύρων, make for the vestibule: κατὰ with geni-

time = *down upon*, e. g. *Il.* XIII. 504, *αἰχμὴ δ' Αἰεταο κραδαινομένη κατὰ γαίης* | *ῥέετο*, and *down upon the ground went the quivering spear of Aeneas*. The sense of *κατά* in *κατ' ἀντιθύρων* — that of moving upon a point — is not found in classical prose; but it appears in later Greek, e. g. Herodian says *κατὰ σκοποῦ τοξεύειν* (VI. 17, 19). The notion of *κατά* in such phrases is that of intent, swift motion towards an object on which the eye is fixed. Thus, in the phrase *κατὰ σκοποῦ τοξεύειν*, the arrow is conceived as *swooping* on the mark. *ἀντιθύρων*, *vestibule*: the word is found in two other places: (1) *Od.* XVI. 155,

οὐδ' ἄρ' Ἀθήνην

λῆθεν ἀπὸ σταθμοῖο κιὼν Εὐμειος ὕφορβος,
ἀλλ' ἦ γε σχεδὸν ἦλθε δέμας δ' ἦϊκτο γυναικί,
καλῇ τε μεγάλῃ τε, καὶ ἀγλαὰ ἔργ' εἰδυίῃ.
στῇ δέ κατ' ἀντίθυρον κλισίης Ὀδυσῆϊ φανείσα,

“Not unperceived by Pallas went
Eumæus from the lodge. She came in shape
A woman beautiful and stately, skilled
In household arts the noblest. Near the gate
She stood, right opposite, Ulysses saw.” — BRYANT.

(2) Lucian, *Alex.* c. 16. In both these, *ἀντίθυρον* means manifestly a *vestibule* or *porch*. I do not know, then, on what authority Hermann states that *ἀντίθυρον* was “locus in ædibus interior, oppositus foribus”: i. e. a sort of hall. The Chorus urge Orestes and Pylades to *make for* the vestibule, not, to *stay* in the vestibule: from the *ἀντίθυρα* they are to pass through the doors into the house.

1434. *νῦν...πάλιν*, sc. *εὖ θῆσθε*: the order is *ὥς, εὖ θέμενοι τὰ πρῖν, νῦν τάδε πάλιν* (εὖ θῆσθε): *πάλιν*, *likewise*.

1435. *ἦ νοεῖς*, *hasten on the path you meditate*, i. e. if you have formed a plan (as your confident *τελοῦμεν* implies), set about it at once.

1439. *δὲ ὥτός*, *in his ear*: the phrase implies soft, whispering tones; cf. Eur. *Med.* 1139, *δὲ ἔτων δ' εὐθὺς ἦν πολλὸς λόγος*, κ. τ. λ., and at once there was much conversation in our ears, &c. — *ὥς ἡπίως*, *with seeming kindness* (not like *ὥς ἀληθῶς, ὥς ἐπητύμως*, in very truth, &c.).

1440, 1441. *λαθραῖον δίκας ἀγῶνα*, *the hidden struggle with his doom* (lit. *the ordeal of retribution*), i. e. the retributive ordeal, = *πολιμὸν ἀγῶνα*.

1442–1510. Enter ÆGISTHUS. *Æg.* Who can tell me where to find the Phocian strangers? (*To ELECTRA.*) Ah, thou — thou who hast been so troublesome — doubtless thou knowest. *El.* Of course

I do. The event affects me nearly. *Æg.* Where, then, are the strangers? *El.* Within, with their kind hostess. *Æg.* And do they in truth report Orestes dead? *El.* Thou canst see the corpse. *Æg.* Silence, and throw wide the gates, that all malcontents may see the corpse of him in whom they hoped. (*The interior of the palace is disclosed by the ἐκκύκλημα. ORESTES and PYLADES are discovered in the ἐρκείος αὐλή. A sheeted corpse lies on a bier, and ORESTES stands beside it.*) *Æg.* O Zeus, thy hand has been here! Take the face-cloth from the face, that I may make a kinsman's farewell to the dead. *Or.* It is for thee to lift the veil. *Æg.* (*lifting the veil, recognizes CLYTEMNESTRA*). What do I see? into whose toils have I fallen? *Or.* Thou hast confounded the living with the dead. *Æg.* It is Orestes, — but hear me speak. *El.* Brother, let him speak no more. *Or.* Enter the house before me, that thou mayest die, where thou slewest my father. *Chor.* O race of Atreus, after what long sufferings this day's effort has delivered and restored you!

1443, 1444. οὓς φασ', κ. τ. λ., *who they say announces, &c.* — βίον λελοιπὸν, *has lost his life.*

1445–1447. σὲ κρινῶ, *I ask you*: cf. *Ant.* 442, *Ai.* 586. — μά- λιστα...φράσαι, *and (that you) knowing most about it can tell me*; the *ἄν* is used with the second infinitive, because there is a condition (if you choose) implied.

1448. συμφορᾶς, κ. τ. λ.: this is the first of several passages conveying a double meaning, one to Ægisthus, which hurries him unconsciously to his doom; and another to the Chorus and spectators, who know what has occurred and realize what is to come. Electra intends Ægisthus to understand: *for else I should be a stranger to the affliction of the nearest of my relatives (τῶν ἐμῶν τῆς φιλότητος, sc. Κλυταιμνήστρας)*: i. e. as a daughter, I must naturally sympathize with my mother's bereavement by her son's death. But the Chorus and the spectators are meant to understand: *for else I should be a stranger to the most joyful event (τῆς φιλότητος συμφορᾶς) in the fortunes of my kindred (τῶν ἐμῶν = Ὀρέστου)*, i. e. my brother's return. We may translate the sentence: *for else I should be a stranger to an event that affects my own most keenly.*

1450. ἄν εἶεν, the optative of courtesy: in such cases the condition (if I might ask) is understood. Ægisthus, mollified by Electra's dutiful language, uses the polite optative with *ἄν*, here virtually

equivalent to εἰς. Plato and Aristotle supply frequent examples of εἴη ἄν used instead of ἐστὶ, merely to avoid the harshness of a dogmatic assertion.

1451. κατήνυσαν, (the messengers are) *within, having given the despatch to their kind hostess*: κατήνυσαν φῶλῃς προξένου means lit. *they have reached, gained a kind hostess*, = ἐπέτυχον. The inner meaning of Electra's words is of course, φῶλῃν γὰρ πρόξενον κατήνυσαν (*confecerunt, κατέκτειναν*). For the irony, compare Lady Macbeth's words when Duncan's arrival is expected — *He that's coming Must be provided for* (Act I. Sc. 5). Cf. v. 1325. The verb κατανύειν is used of accomplishing a distance, or with εἰς, of *arriving* at a place: e. g. κατήνυσαν νηὶ ἐς Δῆμον, Herod. VI. 140. Hence, from the notion of *attaining* the object of one's pursuit, it is construed with a genitive in the sense of ἐπέτυχον.

1452. ὡς ἐπητύμως, *in very truth*.

1453. οὐκ, ἀλλά, i. e. οὐκ (ἡγγελαν μόνον), ἀλλά καί, κ. τ. λ.; cf. Ar. *Ran.* 103, HP. σὲ δὲ ταῦτ' ἀρέσκει; ΔΙ. μὴ, ἀλλὰ πλεῖν ἢ μαίνομαι: HER. *Do these phrases please you?* BAC. *Nay, I am more than frantic with delight.* — οὐ λόγῳ μόνον; as if he had said, οὐκ· ἀλλά καὶ ἔργῳ, οὐ λόγῳ μόνον, θανόντα ἀπεδείξαντο. By the use of ἐπέδειξαν, ἔργῳ becomes unnecessary; and for the sake of this economy, the unsuitableness of ἐπέδειξαν to the second clause, οὐ λόγῳ μόνον, has been overlooked.

1454. ἐμφανῇ, sc. τὸν θανόντα.

1455. πάρεστι δῆτα, (the corpse) *is there indeed*: Ægisthus used πάρεστι impersonally = *licetne?* Electra replies, πάρεστιν ὁ νεκρός. — καὶ μάλα, *and verily*: cf. 1178, note. — ἀζηλος θέα, *an undesirable sight*: Electra refers to the corpse of Clytemnestra as an unwelcome sight to Ægisthus; he understands her to refer to the dead body of Orestes as a sad sight for herself. Cf. Æsch. *P. V.* 249, ὧδ' ἐρρυθμισμαί, Ζητὶ δυσκλεῆς θέα, *I am thus coerced, a sight shameful for Zeus*.

1456. πολλὰ χαίρειν, κ. τ. λ., *you have made me very happy* (lit. *you have bidden me* (authorized me) *to rejoice much*): the nearest parallel to this singular use of πολλὰ χαίρειν is perhaps Δι. 112, χαίρειν, 'Αθάνα, τὰλλ' ἐγὼ σ' ἐφίεμαι, *Minerva, I bid you to be happy in all else*, i. e. in nothing else will I interfere with you.

1457. τυγχάνει: so Herm., Brunck, and others. Dindorf's τυγχάνοι is from Suidas, s. v. χαρτός, and the Laur. MS.; but the

indicative is surely better. With *τυγχάνοι* the sense must be, "You *would* rejoice, *supposing that* these things were joyful to you": whereas *χαίροις ἂν* clearly means, "*pray rejoice*."

1458. *κἀναδεικνύναι*, i. e. *ἀνοίξαι πύλας ὥστε ἀναδεικνύναι τὰ ἔνδον*: the *ἐκκύκλημα* now discloses the interior court of the palace, with the altar of Zeus Herceius.

1459. *Μυκηναίοισιν Ἀργείοις τε*, i. e. the inhabitants of the royal city in particular, and of the realm in general. Æschylus deserts Homer in making the town of Argos, and not Mycenæ, the royal seat; cf. *supra*, v. 161, *ἀ κλεινὰ γὰ...Μυκηναίων*. — *δρᾶν*, epeexegetical infinitive.

1462, 1463. *στόμια*, *bit*; cf. Æsch. *P. V.* 1029,

τήγγει γὰρ οὐδὲν οὐδὲ μαλθᾶσσει κέαρ
λιταῖς· δακίων δὲ στόμιον ὡς νεοζυγῆς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχεται,

"For still thy heart, beneath my showers of prayers,
Lies dry and hard! — nay, leaps like a young horse
Who bites against the new bit in his teeth,
And tugs and struggles against the new-tried rein."

MRS. BROWNING.

Ib. 689, *ἀλλ' ἐπηνάγκαζέ νιν* | *Διὸς χαλινός*, *the bit of Jove compels him*. — *μηδὲ πρὸς βίαν...φύσῃ φρένας*, *be compelled to be wise* (lit. *nor perforce beget wisdom*); cf. *O. C.* 804, and *Ai.* 1077.

1464. *τελείται*, *it is done*, i. e. your precept of submission and obedience has been obeyed (with the ulterior meaning, I have discharged my part in the scheme of vengeance). — *τῷ χρόνῳ*, *at length*.

1465. *τοῖς κρείσσοσιν*, *my superiors*, meaning Orestes and Pylades, a reference for which *συμφέραν* (= *δμονοεῖν*) is more convenient than a word expressive of *submission*. Ægisthus understands it as referring to Clytæmnestra and himself.

1466. *δέδορκα*, κ. τ. λ., *O Zeus, I behold the spectacle of a corpse fallen not without the jealousy of the gods* (i. e. it is the *φθόνος*, the displeasure of the gods, which has struck down Orestes): *but if Nemesis attend the speech, I unsay it* (i. e. if it is presumptuous for one mortal to say this of another, I retract). By the invocation of Zeus, Ægisthus makes the sense of *φθόνος* distinct. Orestes might be supposed to have incurred this *φθόνος* in two ways: (a) as the son of Agamemnon, and the inheritor of his fatal *ὑβρις*: cf. *Ag.* 727–746: (b) by

vaunting threats against Ægisthus and Clytemnestra: cf. v. 779. Tyrwhitt and Brunck read *εἰ πεπτωκός*, and translate: "I see a corpse which — Nemesis apart — has *happily* fallen; but if Nemesis *does* attend the word, I unsay it." This version establishes a perfect symmetry between *ἀνευ φθόρου μὲν* (= *modo invidia absit verbo*) and *εἰ δ' ἐπεί* Νέμεσις; but the *sense* is a fatal drawback. That kinsman should greet the corpse of kinsman so inappropriately as to say that the event was *happy*, would have shocked Greek feeling too grossly. Even in a soliloquy it would appear revolting and improbable. As it is, Ægisthus speaks in the presence of unfriendly critics. His language is therefore guarded and specious. "O Zeus, *thy* hand has been here; but it is not for me to judge my fellow-mortal. Remove the face-cloth; he was my enemy, but still my kinsman, and he shall receive the tribute of a kinsman's sorrow."

1467–1469. Νέμεσις: cf. v. 792, note. — *τοί*, almost = *γούν*: the *τὸ συγγενές τοί* here corresponds with Clytemnestra's *δεινὸν τὸ τίκταν ἔστιν*, v. 770. — *κάπ' ἐμοῦ* = *καὶ ἐπ' ἐμοῦ*, in my case (on my part) also; cf. Ar. *Plut.* 100, *ἄφετόν με νῦν· ἴσθον γὰρ ἥδη τὰπ' ἐμοῦ*, let me go now, for you know all that I can tell you: Plat. *Rep.* V. p. 475 A, *εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν*, if you wish, he said, to take me as an instance; not *καὶ ἀπ' ἐμοῦ*, since *ἀπό*, after verbs of receiving, deriving (injury or benefit), is usually applied not to persons, but to things. — *θρήνων*: in prose, *θρήνος* is the dirge sung by professional mourners during the laying out of the corpse and when it was borne forth for burial: cf. Luc. *de Luctu*, c. 20. These mourners were usually Carian women, Hesych. *Καρίαι· θρηνηδοὶ μουσικαί*. The wailing of the relatives was *οἰμωγή*, *κωκυτός*, Luc. *de Luctu*, c. 12.

1470. *βάσταξε*, lift it. — *οὐκ ἐμόν*, not my part: to Ægisthus, Orestes is hitherto merely the *Φωκεὺς ξένος* (v. 1442).

1471. *προσηγορεῖν*: cf. Lucian, *de Luctu*, c. 13, where he is describing the sorrowful farewells addressed to the deceased during the laying out of the remains. This salutation during the laying out of the body must not be confounded with the final farewell at the grave, which farewell often appears in sepulchral inscriptions: see Böckh, *Corp. Inscr.* I. 571, the Latin, *vale, vale, vale*: Virg. *Æn.* II. 644, *sic positum affiti discedite corpus*.

1475. *ἀγνοεῖς*, do you not know? Ægisthus is dismayed and bewildered.

1476, 1477. ἀρκυστάτοις, properly *hunting-nets, toils*, a term specially appropriate in the case of one who has been *trapped, snared*: see Æsch. *Pers.* 99,

φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν
εἰς ἀρκύστατ' Ἄτα.

"For Atë, fawning and kind, at first a mortal betraying,
Then in snares and meshes decoys him." — FLUMPTRE.

Æschylus uses δίκτυον, γάγγαμον (*Ag.* 349–353), and ἀμφίβληστρον (*Cho.* 483) — all *fishing-nets* — in the same sense; but the metaphor is more graphic in ἀρκύστατα, which suggests the *decoying* as well as the *taking* of the victim: see the passage quoted above, Æsch. *Pers.* 99. — πέπτωχ' = πέπτωκα. — οὐ γὰρ αἰσθάνει, κ. τ. λ., *for do you not all this while understand that you are conversing with the living as with the dead?* i. e. that you are talking with Orestes living, whom you believe to be dead.

1479. ξυνήκα τοῦπος: precisely as, in the *Choëphoræ*, Clytæmnestra recognizes Orestes on the same hint: *Cho.* 871, ΚΑ. τί δ' ἐστὶ χρῆμα; τίνα βοήν ἴσθης δόμοις; OP. τὸν ζῶντα καίνεω τοὺς τεθνηκότας λέγω. ΚΑ. οἱ ᾗ-ξυνήκα τοῦπος ἐξ αἰνιγμάτων. CLYT. *What is the matter? what uproar are you making in the house?* DOM. *I say the dead are slaying the living.* CLYT. *Alas! I understand your meaning from your dark hints: ξυνήκα*, aor. translated as present. Cf. v. 668.

1481. καὶ μάντις, κ. τ. λ., *so true a seer too, and yet fooled so long?* ("You have guessed the truth most sagaciously; it is strange that you did not see through the trick sooner"): καὶ goes with μάντις, and adds point to the sarcasm, "so gifted a diviner *also*," i. e. in addition to your *other* perfections, of which I was already aware. On account of the strong emphasis on μάντις, this seems preferable to taking καὶ (1) with ὦν, in the sense of καίπερ, or (2) with ἐσφάλλον in the sense of κἄτα.

1483. κὰν σμικρόν, *if only a few words*. καὶ ἄν, κὰν, came to mean *if only, at least*, by the following process: (1) Instead of saying, καὶ εἰ τοῦτο ποιοίην, εἰ ἄν ποιοίην, the Greeks usually said, καὶ ἄν, εἰ τοῦτο ποιοίην, εἰ ποιοίην. (2) From the accident of its position in such sentences, between καὶ and εἰ, ἄν itself came to be regarded as an integral part of the formula καὶ εἰ, and κὰν εἰ was used (ungrammatically) for καὶ εἰ: e. g. Plat. *Meno*, p. 72 c, κὰν εἰ πολλαὶ (αἱ ἀρεαὶ) εἰσω, ἐν γε τι εἶδος ταῦτὸν ἀπασαὶ ἔχουσιν, *even if the virtues are many, they all*

have one and the same form at least. (3) *κάν* *εἰ* having come to be used for *καί* *εἰ*, *etiamsi*, it was only going a step further to use *κάν* alone for *καί*, *etiam*: e. g. Soph. *Æi.* 1077, ἀλλ' ἄνδρα χρῆ...δοκεῖν πεσεῖν ἂν κἄν ἀπὸ συμκροῦ κακοῦ, but a man must think that he may fall even by a trifling evil. Thus *πάρες μοι κἄν συμκρόν εἰπεῖν* is lineally descended from a sentence of this type: *καί ἂν, εἰ συμκρόν μοι παρείης εἰπεῖν, εὖ παρείης*.

1485, 1486. *τί γὰρ...φέροι*; for what advantage could that one of men, involved in calamities, who is on the brink of death, gain from delay? *βροτῶν* is genitive partitive with *ὁ μέλλον*, and *χρόνου* is genitive of source. For the idea involved in *σὺν κακοῖς μεμιγμένον*, cf. Shelley, *The Cenci*, Act V. Sc. 4,

"Be constant to the love
Thou bearest us; and to the faith that I,
Though wrapt in a strange cloud of crime and shame,
Lived ever holy and unstained."

1488. *ταφεύσιν*, *buriers*, i. e. dogs and birds to devour his remains; cf. *Æsch. Theb.* 1014; Soph. *Ant.* 1081.

1489. *ἀποπτον ἡμῶν*, away from our sight; cf. *Æsch. Theb.* 1015, *ἔξω βαλεῖν* (i. e. beyond the wall): and thus in Soph. *Ant.* 419, the corpse of Polyneices lies in the *πεδῖον*. Cf. *Od.* III. 257, where Nestor tells Telemachus what punishment Menelaus would have inflicted on *Ægisthus*, if he had found him alive in Argos: *τόν γε κύες τε καὶ οἰωνοὶ κατέδαψαν | κείμενον ἐν πεδίῳ ἐκὰς ἄστρος*, at least both dogs and birds would have devoured him, lying on the plain far from the city.

1491. *λόγων...ἁγών*, the question at issue is no longer one of words. Woolsey (note *ad loc.*) gives the order of the words, as follows: *ὁ ἀγὼν οὐ νῦν ἐστὶν (ἀγὼν) λόγων*. The noun *λόγων* is a genitive of characteristic (C. 440) or, as some editors call it, a "descriptive genitive."

1493. *ἐς δόμους*: at v. 1458 the *ἐκκύκλημα* had disclosed the interior court of the palace, with the altar of Zeus Herceus. From this court, open to the sky, *Ægisthus* is now commanded to pass on into the house, i. e. into the men's apartments, which opened upon the court.

1494, 1495. *πρόχειρος* = *ἐτοιμος*, *promptus*. — *μὴ τάσσει*, *dictate not*; cf. *Ant.* 663. — *ἐνθαπερ*, i. e. *ἐκείσε ἐνθαπερ*; cf. v. 270, note. This avoided the shock that would have been given to a Greek audience by a stage death-scene, and at the same time fulfilled the exactness of the retributive justice of the gods.

1497, 1498. *πᾶς ἀνάγκη, absolutely necessary.* — *τῇδε τὴν στέγην, this house*; cf. v. 10, *πολύφθορόν τε δῶμα Πελοπιδῶν τόδε*, and note. — *τά τ' ὄντα καὶ μέλλοντα, both the present and future*: in these words Ægisthus ignores the fact that his impending doom had been brought on by special and personal guilt. He ascribes it to the workings of the hereditary curse, which for generations had visited the sins of the fathers upon the children. He speaks of his own death as merely a link in a long chain of inevitable horrors, past and to come. And these horrors he dexterously calls the *woes of the Pelopidae*, — that common stock to which Ægisthus the Thyestid and Orestes the Atrid alike belong, — thus appealing, as a last hope, to large family sympathies. Had Orestes deigned a fuller answer, he would have reminded Ægisthus, first, that there were no *μέλλοντα κακά* for the family, inasmuch as its account with the *Ἄρα* would be closed by this righteous vengeance; and, secondly, that the present case was not the case of Ægisthus the Pelopid *versus* the destiny of the race, but of Agamemnon's murderer against Agamemnon's avenger.

1499. *τὰ γοῦν σ', yours at all events*, sc. *κακά*: Sophocles elides *σά* even if it is emphatic.

1500. *ἀλλ'...ἐκόμπασας, but this skill* (in divination, sc. *τὴν μαντικὴν*) *that you boast your father did not have*: "Agamemnon, at any rate, was no prophet," Ægisthus retorts: "he fell into *my* clutches as unsuspectingly as I have fallen into yours." The appeal to *τὸ συγγενές* (v. 1499) having failed, Ægisthus throws up the game, and boasts of his crime in this taunt.

1502. *ἀλλ' ἔρφ', move on: ἔρπε* is constantly addressed to a person who is loitering, e. g. Eur. *Med.* 402.

1503. *ἢ μὴ φύγω σε = ἢ (προστάσας τοῦτο) μὴ φύγω σε; what! (do you do this) lest I escape you?* i. e. "do you suppose that I am likely to escape *now*?" Ægisthus bitterly asks. Himself suspicious by nature, he imputes suspicion to Orestes, and at the same time derides that suspicion as absurd. — *καθ' ἥδονήν*: i. e. *where and when you like*: "part of your punishment," says Orestes, "is that everything shall be settled for you; you shall not have the arrangement of a single circumstance connected with your death." Ægisthus had hinted that he would rather be killed in the court; to which Orestes had replied, *μὴ τάσσε*, v. 1495.

1504. *τοῦτο = τὸ θανεῖν*: the idea is, "I am bound to reserve

death for thee in all its bitterness," i. e. to make it the last bitter drop in a cup bitter from the first.

1505. *εὐθύς*, *immediate*, i. e. before their crimes are full-blown. Cf. *Measure for Measure*, Act. II. Sc. 2, —

"Those many had not dared to do that evil,
If the first man that did the edict infringe
Had answer'd for
His deed."

1506. *γε*: the position of *γε* is owing to the words *πέρα πράσσειν* being regarded as forming a single notion; as if it had been, *δοτις υπερβαίνειν γε θέλει τοὺς νόμους*.

1507. *κτείνειν*, explanatory of *τῇνδε δίκην*, and emphatic by position. — *τὸ πανούργον*, *crime*.

1508–1510. *σπέρμ' Ἀτρέως*: the dynasty of the Atreidæ has been restored by the victory of Orestes over the usurping Ægisthus, the representative of the Thyestidæ. — *ὥς...ἐξήλθες*, *how hardly, after great suffering, hast thou emerged in freedom*, i. e. delivered from the bondage of the curse. — *τελωθέν*, *crowned with peace*, made whole, restored to prosperity; cf. *O. C.* 1085.

METRES.

77. Paræmiac. See v. 88. *lō* is a spondee, as in v. 150.

86–102 = 103–120. Anapæsts. V. 1, a monometer; vv. 3, 4, paræmiacs of the spondaic sort; the rest, dimeters.

121–136. Metres of the first strophe: Vv. 121, 122. *ō paī | paī dōs|tānōtātās*: spondee, spondee, choriambus. Glyconic verse. — V. 123. *tākēis | ōd ākōrēst|ōn oīmōgān*: spondee, choriambus, “epitritus.” *Ἐπίτριτος* = “in the ratio of 4 to 3”: hence, *ἐπίτριτος ποῦς*, a foot made up of a spondee, = 4 metrical “times,” and a trochee or iambus, = 3 “times.” V. 123 is another variety of Glyconic. — Vv. 124, 125. *τὸν πᾶλ᾿ | ἐκ δὲλερ|ᾶς ἄθξ|ὠτᾶτα*: dactylic tetrameter. — V. 126. Trimeter iambic with tribrach in 5th place. — V. 127. *ὀλοῖτ εἰ μοῖ | θ᾿μῖς | τᾶδ αὐδᾶν*: epitritus, iambus, bacchius. This combination is called an *antispastic* verse. (Dind. *Metr. Trag. Græc.* p. 99.) The *ἀντίσπαστος* (“drawn in opposite directions”) is properly a foot compounded of iambus and trochee: e. g. *ἄμαρτήμᾶ*. — V. 129. *ὦ γένεθλᾶ | γένναῖῶν*: choriambus, molossus. — Vv. 130–133. Dactylic tetrameters. — V. 134. Hexameter with dactyl in 6th place. — V. 135. *ἔα|τῆ μ ὦδ | ἄλυεῖν*: iambus, iambus, bacchius. Anacreontic verse. — V. 136. *αἰαῖ | ἱκνοῦ|μαῖ*: iambic penthemimer.

Verses 137–152 have the same metres as 121–136.

153–172. Metres of the second strophe: V. 153. *οὔτοι | σοῖ μοῦν||ᾶ τῆκν|ὦν*: anapæstic dimeter, spondaic and catal. — V. 154. *ἄχδς ἐφ|ἄνῃ | βροτῶν*: iambic tripodia. — V. 155. *πρὸς ὄτι | οὗ τῶν | ἐνδ||ὦν εἰ | πῆρισσ|ᾶ*: a pair of iambic penthemimers. — V. 156. *οἷς ὁμῶ|θῆν εἰ | καὶ || γόνᾶ|ξίναῖμ||ος*: the same. — Vv. 157, 158. Dactylic hexameter. *Ἰφιδάσσα* takes the digamma (*Il.* IX. 145). — V. 159. *κρύπτᾶ*

τ | ἄχῳ | ἐν ῆβ|α : iambic tripodia hypercatal. — V. 160. δλβῶς
 ὄν | ἄ κλῆνα : pæon, molossus. These verses are called *ισχιορρωγικοί*,
 “with broken hips,” limping. — V. 162. δεῖξται, κ. τ. λ.: dactylic
 tetrameter. — V. 163. βῆματι, κ. τ. λ.: iambic trimeter catal. —
 V. 164. ὄν γ ἔγω | ἄκματ|ἄ πρόσ|μῆνοῦσ | ἄτεκν|ος : same. — V. 165.
 τῶλαῖν | ἀνύμφ|εὔτ|ὄς αἰ|ἐν οἶχν|ω : same as vv. 155, 156. — V. 166.
 δᾶκρῶσι, κ. τ. λ.: dactylic tetrameter. — Vv. 167–170, same. —
 V. 171. αἰῖ μῆν | γᾶρ πόθει : bacchius and cretic. — V. 172. πῶθῶν
 δ οὐκ ἀξί|κοι | φᾶνῆναι : epitritus, iambus, bacchius. Antispastic verse,
 like v. 127.

Verses 173–192 = 153–172.

193–212. Metres of the third strophe: Vv. 194, 195, 197, 198,
 199, 201, 203, 206. Anapæstic dimeters. — Vv. 193, 196. Do., cata-
 lectic. — V. 204. Single anapæstic metre. — V. 205. τοὺς ἔμδς ἰδῇ
 πᾶτηρ : a variety of dochmiac. The normal dochmiac is — — — —
 (Dind. *Metr.* p. 100). — Vv. 207, 208. αἰ τὸν | ἔμον εἰ|λον βί|ον||, προ-
 δῶτδν | αἰ μ ἄπ|ῶλλῃσ|αν : a pair of trochaic dimeters catal. — V. 209.
 οἰς θῆος | ὃ μῆγᾶς | ὀλῶμπ|ῖος : iambic dimeter. — V. 210, the same.
 — V. 211. Dactylic tetrameter. — V. 212. τοῖαδ ἄν|ῦσαντ|ῆς ἐργ|α :
 iambic dimeter catal.

Verses 213–232 = 192–212.

233–250. Metres of the epode: Vv. 233–235. Anapæstic dime-
 ters catal. — Vv. 236, 237. Dactylic tetrameters. — Vv. 238–242.
 Anapæstic dimeters acatal. — V. 243. δῆυτδνῶν | γῶων : choriambus,
 iambus; a dochmiac verse. — V. 244. εἰ γᾶρ ὃ μῆν | θᾶνῶν || γᾶ τῆ καὶ
 οὐδ|ἐν ῶν : a pair of dochmiac verses. — V. 245. κείσεται τᾶλ|ᾶς :
 trochaic penthemimer. — V. 246, the same. — V. 247. δῶσοῦσ | ἀντί-
 φόνους | δίκας : spondee, choriambus, trochee; a glyconic verse. Cf.
 note to v. 121 on metre of vv. 121–123. — V. 249. ἐρροῖ τ | ἄν
 αἰδ|ῶς : iambic penthemimer. — V. 250. ἅπαντῶν τ εὐ|σέβει|ᾶ θνατῶν :
 epitritus, iambus, bacchius; an “antispastic” verse.

472–487. Metres of the strophe: Vv. 472, 473. εἰ μῆ | γῶ πᾶρᾶ-
 φρῶν || μᾶντις ἔφῶν | καὶ γνῶμας : spondee, choriambus; choriambus,
 molossus. — V. 474. Choriambus, iambus. — V. 475. εἰσῶν, κ. τ. λ.:
 trochaic tripodia. — V. 476. Δίκα, κ. τ. λ.: iambic trimeter. — V. 477.
 μέτεισ|ῖν ῶ | τεκν||ὸν οὐ|μᾶκροῦ | χρδνοῦ : iambic penthemimer; iambic
 tripodia. — V. 478. Iambic tripodia. — V. 480. ἀδύπνδῶν | κλύουσᾶν :
 choriambus, amphibrachys. — V. 481. Trochaic dimeter catal. —

Vv. 482, 483. οὐ γάρ | πῶτ' ᾗ | μῶστέϊ γ | ὃ φύσ||ᾱς Ἑλλᾱν|ῶν ἀνάξ: iambic dimeter, followed by molossus and cretic. The two latter form an "ischiorrhagic" verse. See note, above, at v. 160. — Vv. 484, 485. οὐδ' ᾗ | πᾶλαι|ᾱ, κ. τ. λ.: the same, a bacchius (ὅς ἀμφᾱκ) replacing the molossus. — V. 486. ᾗ | νῦν κἀτ'ἐπ'ἐφν|ἐν αἰ|σχίσταις | ἐν αἰκίαις: choriambus, iambus; spondee, epitritus (see note, above, at v. 123). The syllable ᾗ before the choriambus is termed an ἀνάκρουσις or "back-stroke," preparatory to the rhythm getting under way. (Note that in the antistrophe, v. 503, ὅς εὔ | κἀάσχησεῖ corresponds to σχίσταις | ἐν αἰκίαις. The same license is found in *O. T.* 1092 (δὲ ταῦτ | ἄρεστ εἴη, as compared with antistrophe, v. 1109, αἰς πλείστ|ᾱ σύμπαϊ|εῖ).)

Verses 488–503 = 472–487.

504–515. The epode. See v. 233, note. — 504. Metres of the epode: With the exception of vv. 507, 513 (cretics), these verses are *ισχιορρωγικά* (note, above, at v. 160), in four varieties: (1) Vv. 504, 506, 508, 509. ὦ πῆλδ'πῶς | ᾗ πρῶσθ'εν: pæon, molossus. (2) Vv. 505, 515. πῶλδ'πῶς | ἱππειᾶ: the foot called *προκελευσματικός* and a molossus. (3) Vv. 510, 511. πᾶγχρῦσῶν | ἐκ διφρῶν: two molossi. V. 512. πρῶρριζῶς | ἐκρίφθεις: an "antibacchius," a molossus. (4) V. 514. ἔλιπ'εν ἐκ | τοῦδ' οἰκοῦ: pæon quartus, molossus.

823–836. Metres of the first strophe: Vv. 823, 824. ποῦ πῶτ'ε | κέραυν|οῖ διῶς ἦ | ποῦ φᾶέθῶν: dactyl, iambus, two choriambi; a choriambic verse. — V. 825. ἀλῖδ'ς εἶ | ταῦτ' ἐφ'ῶρῶν|τες: choriambic dipodia hypercatal. — V. 826. κρύπτ|οῦσιν ἐκῆλ|οι: choriambus, with ἀνάκρουσις (see v. 486, note), and a hypercatal. syllable. — V. 829. ὦ | παῖ τῖ δᾶκρῦ|εις: the same. — V. 830. μῆδ'εν μ'εγ' αὔσ|ης: the same. — Vv. 832–836. εἰ | τῶν φᾶν'έρῶς |...μᾶλλδ'ον ἐπεμ|βᾶσει: choriambic heptameter, commencing with ἀνάκρουσις and finished with a trochee.

Verses 837–848 = 824–836.

849–859. Metres of the second strophe: V. 849. δειλαῖᾱ || δειλαῖ|ῶν κύρ|εις: cretic, trochaic penthemimer. For *δειλαῖᾱ*, cf. Eur. *Suppl.* 278 (vv. 271–285 being a series of dactylic hexameters), ἀντῶμαῖ | ἀμφιπ'ιτ|νοῖσ'ᾶ τῶ | σὸν γυνῦ | καὶ χ'έρᾱ | δειλαῖᾱ. — Vv. 850–852. Anapaests. — V. 853. εἰδῶμ'εν ᾗ|θρην'εις: choriambus, spondee. — V. 854. μῆ μ'ε νῦν | μῆκ'ετ'ι: cretic verse. — V. 855. πᾶρᾶγάγῆς | ἵν' οὐ: pæon quartus, iambus. This and v. 853 are varieties of the

dochmiac; cf. 205, 243, 244. — V. 857, 858. $\pi\acute{\alpha}\rho\epsilon\iota\sigma|\acute{\upsilon}\nu \epsilon\lambda\pi|\acute{\iota}\delta \parallel \acute{\omega}\nu \epsilon\tau\acute{\iota} | \kappa\omicron\upsilon\nu\theta\tau\acute{o}\kappa|\acute{\omega}\nu$: an iambic penthemimer, followed by half a pentameter. This verse is called an *ιαμβέλεγος*. — V. 859. $\epsilon\upsilon\pi\acute{\alpha}\tau\rho\acute{\iota}\delta\acute{\omega}\nu \tau | \acute{\alpha}\rho\omega\gamma\acute{\alpha}\iota$: choriambus, bacchius. Cf. vv. 480, 496.

Verses 860–870 = 849–859.

1058–1069. Metres of the first strophe: V. 1058. $\tau\acute{\iota} | \tau\omicron\upsilon\varsigma \acute{\alpha}\nu\omega\theta\acute{\epsilon}\nu | \phi\rho\acute{\omicron}\nu\acute{\iota}\mu\omega\tau\acute{\alpha}\tau|\omicron\upsilon\varsigma \omicron\acute{\iota}\omega\nu\omicron\upsilon\varsigma$: 1st and 3d, epitritus secundus (note on v. 123); 2d, pæon tertius. The rhythm is that of an Ionic verse (properly $\cup\cup\text{---} | \cup\cup\text{---} | \cup\cup\text{---}$, e. g. Hor. *Od.* III. 12); and so Dind. calls it, *Met. Trag.* p. 104. — Vv. 1059, 1060. $\epsilon\varsigma\delta\omicron\rho\acute{\alpha}\mu\epsilon\nu|\omicron\acute{\iota} \tau\rho\acute{\omicron}\phi\acute{\alpha}\varsigma \kappa\eta\delta|\omicron\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma \acute{\alpha}\phi | \acute{\omega}\nu \tau\acute{\epsilon} \beta\lambda\acute{\alpha}\sigma\tau\acute{\omega}$: 1st and 3d, pæon tertius; 2d and 4th, epitritus secundus. — Vv. 1061, 1062. $\sigma\acute{\upsilon}\nu \acute{\alpha}\phi \acute{\omega}\nu \tau \acute{\omicron}\nu|\acute{\alpha}\sigma\acute{\iota}\nu \epsilon\upsilon \rho\acute{\omega}\sigma|\acute{\iota} \tau\acute{\alpha}\delta \omicron\upsilon\kappa | \epsilon\pi \acute{\iota}\sigma\acute{\alpha}\varsigma | \tau\epsilon\lambda\omicron\upsilon\mu|\epsilon\nu$: pæon tertius, epitritus secundus (Ionic): anapaest, iambic penthemimer. — V. 1063. $\acute{\alpha}\lambda\lambda \omicron\upsilon | \tau\acute{\alpha}\nu \delta\acute{\iota}\delta\omicron\varsigma \acute{\alpha}\sigma\tau\rho | \acute{\alpha}\pi\acute{\alpha}\nu$: spondee, choriambus, iambus; glyconic verse. — V. 1064: the same. — V. 1065. $\delta\acute{\alpha}\rho\acute{\omicron}\nu | \omicron\upsilon\kappa \acute{\alpha}\pi\acute{\omicron}\nu\eta\tau|\omicron\acute{\iota}$: glyconic verse. Cf. v. 121. — Vv. 1068, 1069. $\delta\pi\acute{\alpha} \tau\omicron\iota\varsigma \epsilon\upsilon|\epsilon\rho\theta \acute{\alpha}\tau\rho\epsilon\acute{\iota}\delta\acute{\alpha}\iota\varsigma \parallel \acute{\alpha}\chi\delta\epsilon\upsilon\tau|\acute{\alpha} \phi\acute{\epsilon}\rho\omicron\upsilon\sigma | \acute{\omicron}\nu\epsilon\acute{\iota}\delta|\eta$: the same.

Verses 1070–1081 = 1058–1069.

1082–1089. Metres of the second strophe: V. 1082. $\omicron\upsilon\delta\epsilon\acute{\iota}\varsigma | \tau\acute{\omega}\nu \acute{\alpha}\gamma\acute{\alpha}\theta\acute{\omega}\nu | \gamma\alpha\rho$: glyconic. Cf. v. 1065. — V. 1083. $\zeta\acute{\omega}\nu \kappa\acute{\alpha}\kappa|\acute{\omega}\varsigma \epsilon\upsilon||\kappa\lambda\epsilon\acute{\iota}\acute{\alpha}\nu | \acute{\alpha}\acute{\iota}\sigma\chi\acute{\upsilon}\nu|\acute{\alpha}\acute{\iota} \theta\epsilon\lambda|\epsilon\acute{\iota}$: trochaic trimeter catal. — V. 1084. $\nu\acute{\omicron}\nu\acute{\omicron}\mu\acute{\omicron}\varsigma \acute{\omega} | \pi\acute{\alpha}\acute{\iota} \pi\acute{\alpha}\acute{\iota}$: choriambus, spondee. — Vv. 1085, 1086. $\acute{\omega}\varsigma \kappa\acute{\alpha}\acute{\iota} | \sigma\acute{\upsilon} \pi\acute{\alpha}\gamma||\kappa\lambda\alpha\upsilon\tau\acute{\omicron}\nu \acute{\alpha}\lambda||\acute{\omega}\nu\acute{\alpha} | \kappa\omicron\acute{\iota}\nu\acute{\omicron}\nu | \epsilon\acute{\iota}\lambda\omicron\upsilon$: iambic dipodia: trochaic dipodia catal.; trochaic tripodia. — Vv. 1087, 1088. $\tau\acute{\delta} \mu\eta \kappa\alpha\lambda\acute{\omicron}\nu$, κ. τ. λ.: iambic tetrameter. — V. 1089. $\sigma\acute{\delta}\phi\acute{\alpha} \tau | \acute{\alpha}\rho\acute{\iota}\sigma\tau|\acute{\alpha} \parallel \tau\acute{\epsilon} \pi\acute{\alpha}\acute{\iota}\varsigma | \kappa\acute{\epsilon}\kappa\lambda\eta\sigma|\theta\acute{\alpha}\iota$: two iambic penthemimers.

Verses 1090–1097 = 1082–1089.

1232–1250. Metres of the strophe: Vv. 1235, 1236, 1238, 1243, 1244. Iambic trimeters. — V. 1233. $\gamma\acute{\omicron}\nu\acute{\alpha}\acute{\iota} | \sigma\acute{\omega}\mu\acute{\alpha}\tau\acute{\omega}\nu \parallel \epsilon\mu\acute{\omicron}\acute{\iota} | \phi\acute{\iota}\lambda\tau\acute{\alpha}\tau\acute{\omega}\nu$: dochmiac dimeter. This measure $\cup\text{---}\cup\text{---}\cup\text{---}$ is the dochmius proper, of which there are varieties; see note on v. 205. — V. 1234. $\epsilon\mu\acute{\omicron}\lambda\acute{\epsilon}\tau \acute{\alpha}\rho\tau|\acute{\iota}\omega\varsigma$: pæon quartus, iambus; a dochmiac verse; cf. v. 855. V. 1239. $\acute{\alpha}\lambda\lambda \omicron\upsilon \tau\acute{\alpha}\nu | \text{Αρτῆμιν τᾶν αἰῶν} | \acute{\alpha}\delta\mu\eta\tau\acute{\alpha}\nu$ (cf. v. 512). This is a trimeter of *ιαμβοὶ ἰσχιορρωγικοί*, i. e. admitting spondees in the even places. Brunck read, $\acute{\alpha}\lambda\lambda \omicron\upsilon | \mu\acute{\alpha} \tau\acute{\alpha}\nu \gamma | \acute{\alpha}\delta\mu\eta\tau|\acute{\alpha}\nu \acute{\alpha}\acute{\iota} | \acute{\epsilon}\nu \text{Αρ} | \tau\acute{\epsilon}\mu\mu\upsilon$, for the sake of stricter conformity to the trimeter at v. 1260. But *ἀδμητρον* or *ἀδμητιν* would be required to make the conformity

perfect, though Brunck defends ἀδομήτᾱν as a Doric license. — V. 1240. τοδὲ μῦν οὐ | πῶτ ἀξί|ῶσσω|τρῆσαι : a dochmiac dimeter; cf. vv. 1233, 1234. — V. 1241. πῆριςσ|δν ἀχθ|ος ἐνδδν | γυναικῶν | δν αἰε : iambic dipodia and three bacchii. — V. 1245. δτδτδοί | τδοί : dochmiac; cf. vv. 1234, 1265. — Vv. 1246, 1247. ἀνφρέλδν | ἐπέβᾶλῆς | οὐ πῶτῇ κάτ|ἀλυσίμδν : dochmiac dimeter of four proceleusmatici (— — —) and a pæon primus. The antistrophic verse (1266) has a pæon also in the first place. — Vv. 1248, 1249. οὐδὲ πδτῇ | λῆσδμένδν ἡμέτερδν : pæonic trimeter. — V. 1250. οἶδν ἐφῦ | κάκδν : dochmiac verse; cf. note on vv. 243, 244.

Verses 1253–1270 = 1232–1250.

1273–1287. Metres of the epode : V. 1273. ἰῶ | χρδνῶ || μάκρωδ | φιλτατᾱν : iambic dipodia and dochmiac (cf. v. 1233). — V. 1274. δδδν ἐπ|ἀξί|ῶσας || ὠδῇ | μοῖ φᾶν|ῆναι : a pair of trochaic tripodia; cf. v. 475. — V. 1275. μῆ τί μῆ | πδλῦπδν|δν ὠδ | ἰδδν : iambic dimeter. — Vv. 1276, 1277. τί μῆ | ποίῆσ|ῶ || μῆ μ ἄπ|δστῇρ|ῆσῆς : iambic penthemimer, followed by trochaic tripodia. — V. 1278 : the same. — V. 1279. Iambic trimeter. — V. 1280. ξῦναῖνεῖς | τί μῆν οὐ : bacchii. — Vv. 1281, 1282. ὦ φίλᾱι | ἐκλῦδν || ἄν ἔγ|ῶ οὐδ᾽ ἄν | ἡλπῖσ | αὐδᾱν : two dactyls; trochaic dimeter. Hermann inserts ἄρ before ἄν, making ἐκλυον...αὐδᾱν an iambic trimeter catal. — V. 1283. Imperfect verse. — V. 1284. ἀναῦδ|δν οὐ|δῇ σῦν | βδᾱ κλῦοῦ|σᾶ : iambic dimeter hypercatal. — V. 1285. τᾱλαῖν|ᾶ νῦν δ | ἔχῶ | σῇ προῖ|φᾶνῆς | δῇ : iambic trimeter catal. — V. 1286. φιλτατ|ᾱν ἔχ|ῶν προδσ|δψῖν : trochaic dimeter. — V. 1287. ἄς ἔγ|ῶ οὐδ ἄν | ἐν κάκ|οῖς λᾶθ|οῖμαν : trochaic verse of five feet.

1384–1390. Metres of the strophe : V. 1384. ἰδῇθ δπη | πρδνῆμέ-ταιῖ : pæonic verse. — V. 1385. τδ δυσῆριςτ|δν αἰμ||ᾶ φῦσ|ῶν ἄρης : dochmiac dimeter; cf. notes on vv. 1233, 1234. — V. 1387. μετᾶδρδ-μοῖ | κάκῶν || πᾶνοῦργ|ῆμάτῶν : the same. — V. 1388. ἄφῦκτ|οῖ κῦνῆς : dochmiac monometer. — Vv. 1386 and 1390. Iambic trimeters. — V. 1389. Iambic dimeter.

Verses 1391–1397 = 1384–1390.

From v. 1398 to 1441 lyric metres are mingled with the iambic trimeters in such a manner that the whole passage is divisible into strophe and antistrophe; viz. strophe, vv. 1398–1421 (ὦ φιλταται γυναικες...οἱ πάλαι θανόντες); antistrophe, vv. 1422–1441 (καὶ μῆν πάρεισιν...δίκας ἀγῶνα).

1398-1421. The metres of the strophe, exclusive of iambic trimeters, are these: V. 1404. αἰαῖ ἰῶ | στῆγαῖ: dochmiac. Cf. note on v. 1234. — Vv. 1407, 1408. ἤκοῦσ | ἄνῃκ||οὔστα ἄ δῦσ||τάνϑς | ὤστῃ | φριξαῖ: iambic dipodia; cretic; trochaic tripodia. Cf. v. 1085, ὡς καὶ σὺ πάγκλαυτον · αἰῶνα κοινὸν εἴλου, and *O. T.* 194. — V. 1413. ὦ πῶλῖς | ὦ γῆνι||ἄ τᾶλ|αῖνᾶ | νῦν σῆ: dactylic dimeter; trochaic tripodia. — V. 1414. μοῖρᾶ κᾶθ|ᾶμῆρι||ἄ φθῖν|εῖν φθῖν|ειν: dactylic dimeter, trochaic penthemimer. — V. 1419. τῆλοῦσ | ἄραῖ || ζῶσῖν οἱ | γὰς υπαῖ | κείμῃνοι: iambic dipodia; three cretics. — V. 1421. κτᾶ-
νόντων οἱ || πᾶλαῖ | θᾶνόντες: epitritus primus (cf. note on v. 123); iambus, bacchius; an “antispastic” verse, cf. note on v. 127; vv. 172, 250.

Verses **1422-1441** = 1398-1421.

THE END.

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